TEARS SHED

In the behalf of his dear Mother the

CHURCH of ENGLAND,

And her ſad Diſtractions: gathered, and brought into this ſmall Paper veſſell, for the

Uſe of the vulgar, and Common people, not to play with Religion.

By her adopted Son,

DANIEL GETSIUS *Miniſter of the word at Stoke-Gabriell in* Devon.

Epheſ. 4. 14.

That we henceforth be no more Children, toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſſe whereby they lye in wait to deceive.

OXFORD.

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TO THE

Venerable FRANCIS ROUS Esq; one of the Honourable Councill of State, & Provost of *Eaton* Colledge.

Also to the

Worshipfull ARTHUR UPTON of LUPTON Esq;

And the

Worshipfull JOHN HALE of BOWRINGSLEIGH Esq; Justices of the peace, in the County of *Devon*.

DAyly *experience proves that of* Seneca *too true*: None is so happy in giving, but that sometimes hee is deceived. *For the greatest part of men are thus affected, saith the Comick, humble they are, and promise much whilst they are suitors for favours, but assoon as they have obtained them, of all men they are the worst and most deceitfull: men even make haste to forget good turn's,* as God himself complaines by the Psalmist of his Israel; *a vice of vices.* Ingratum si dixeris, Omnia dixeris: Non digni dandis, quia ingrati datis; *unworthy of any favour,*

vour, becauſe unthankfull for the leaſt. Invitat ad magna qui gratanter accipit modica, & ſpem de futuris recipit, qui tranſacta beneficia recognoſcit. *Many are the favours I have received of your hands,* Honourable & Worſhipfull *of which I may truly ſay as* Seneca *of* Furmius *to* Auguſtus; Hanc unam Cæſar habeo injuriam tuam, effeciſti ut viverem & morerer ingratus. *I well hoped before this time to have freed my ſelf in ſome ſort by a ſmall teſtimony of my thankfull heart, but the multitude of impediments and ſecond thoughts made mee to lay it aſide for a while. And now at length I humbly preſent this as a meã & innocent monument of my gratitude.* In magnis voluiſſe ſat eſt. *It may proclaim and publiſh my obligation to you. And aſſure your ſelves that beſides theſe few lines to the common and vulgar people, I ſhall alwayes contend and ſtrive by my dayly prayers to my good God for you, to bee privately thankfull: I humbly take my leave, and unfainedly remain.*

Lib. 23. de benif. c. 25.

To you Honourable and Worſhipfull in all humility devoted

DANIEL GETSIUS.

To the Christian and Charitable Reader.

MAny have excellently written of the emendation of time, I wish we had such effectuall motives and perswasions to amend ours; For in this *Crisis* of distempered humours, such is the condition of most hearers, that men of God, lovers of God, and their neighbours, can hardly bespeake the enemies of the Church, and consequently State (seeing that when the Churches quiet is disturbed the Commonwealth will not long be settled) but he shall procure many enemies to himselfe. Every one is jealous that somewhat is meant against his *Diana* or *Helena*. For my part, though I am no Native borne, yet with a great summe obtained I freedome, as he in the *Acts*. 22. 28. Not to interpose my selfe betweene the

theaffaires of the times, leaving them to them, to whom they belong, as a Stranger I am ἀπράγμων; *non præscribo, sed subscribo*: yet *ad publicum incendium omnes concurrant*. Therefore I thought it my duty as a son of the Church, to endeavour to lessen (if I cannot quench) the fire. Some it may be see smoak, *in favilla est*, the fire is covered: But I must tell them it is wild-fire. The sudden and violent operation former times have discovered in both *Germany's High and Lowe*. Concerning the materialls in this paper, I say as *I. Lipsius* of his *Politick Cento*, *nihil meum & omne meum*, regard the end, & that is all: Farewell, and pray with me for vnity, which is the preserver of Church and State, if it be in the truth.

The

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The

Tears ſhed in behalfe of his Dear Mother *the* Church *of* England, *&c.*

CAP. I.

ALmighty and all-ſufficient God, willing to manifeſt his glory abroad, or without himſelfe, was pleaſed to doe it by divers meanes; the firſt is the Creation of all things out of nothing, but man eſpecially to his Image, that is, holy, wiſe, and righteous, yet mutable by his voluntary fall to maſeſt his Makers glory.

The Glory of God is twofold.

1. First, inward and essentiall, which is his Majesty, known only to himself; this *Moses* out of infirmity desired to see: And God will give to no other. This glory Christ had with the Father before the world was, that is, divine Majesty from all eternity; which towards the world was for a time clouded by the vail of his flesh, in the forme of a servant.

Exod. 33. 18
Isa: 42. 8.
Ioh. 17. 5.
Phil. 2. 7.

2. Secondly, Gods outward or external glory, is the index or discoverer, of the former, shining outwardly in his works, which have certain marks and footsteps of the Divine glory imprinted in them. Gods inward glory dependeth absolutely from his nature, by which God cannot but be the God of glory θεὸς τῆς δόξης. But his outward glory depends from his most free will and pleasure, working all things after the Counsell of his own Will.

Act. 7. 2.
Eph. 1. 11.

By outward meanes, illustrating his

his inward glory, diverſly and ſundry wayes; the Creation one way, the fall of man another way: In reſpect of this, as the wiſdome of God is called πολυποίκιλος manyfold, or having curious variety in it; ſo may this outward manifeſtation of Gods glory, not unfitly, be ſaid to be manifold and full of variety. *Eph.* 3. 10

1. The firſt way then or mean is creation, firſt in execution, and therefore without doubt, firſt alſo in the Creators intention, whereby his infinite wiſdome, goodnes, and power is ſet forth.

2. The next place we aſſigne to the Creation of man, to evidence his goodnes in a more ſpeciall way, as having in a manner made all for him, making him to have dominion over the works of his hands, putting all things under his feet. *Pſal.* 8 6.

3. The third place we give to the permiſſion of the fall and ſinne, having given him not *impotentiam cadendi*, an impotencie to fall, but *potentiam*

tiam non cadendi, a power not to fall if he pleaſed; which, he abuſing brought himſelfe, and all mankind into death and miſery, by tranſgreſſing the command given him, and ſo becommeth a mean to ſet forth Gods juſtice and mercy; his juſtice in puniſhing this rebellion with eternal fire; and his mercy, in giving his only begotten ſonne, *that whoſoever, of the now loſt off ſpring of Adam ſhould believe in him, ſhould not periſh, but have everlaſting life*, as a gift of his infinite mercy: *but he that believed not, ſhould be condemned, becauſe he beleeved not in the name of the only begotten Sonne of God.* And this is a third way, whereby God ſets forth the outward glory of his Juſtice and infinite mercy.

Iohn. 3, 16, 17, 18.

4. A fourth way is conſiſting in the free gift of his word, and miniſtry, to acquaint loſt man with his forlorne eſtate, and to diſcover a way how to get out of the ſame; The law is given to diſcover the firſt;

firſt; and the Goſpel ſhew's a way how to get out.

1. The word of the Law taketh place firſt, which being preached, doth firſt bring man to a ſight of ſin, *Rom.* 3. 20. diſcovering to man his manifold defects and ſwervings from the law. 1. *the Law* *Rom.* 3. 20. *Chap.* 7. 7.

2. After this it propoſeth Gods curſe due to ſinne *Deut.* 27. 26. *Gal.* 3. 10. 3ly. Whence ariſeth anxiety, fear, and that grief the Apoſtle calleth according to the world 2. *Cor.* 7. 10. 4ly. By all which acts man is prepared to entertain the grace of the Goſpel, which is appointed for ſinners, *Mat.* 9. 13. 1 *Tim.* 1. 13. *for them who labour and are heavy laden Mat.* 11. 28. *For thoſe who are poore and of a contrite ſpirit Iſa.* 66. 2. *Deut.* 27. 26. *Gal.* 3. 10. 2. *Cor.* 7. 10. *Mat.* 9. 13. *Mat.* 11. 18.

Then the Goſpel taketh the ſecond place, which 2. *the Goſpel.*

1. Offereth to the ſinners contrite with the ſenſe, and feeling of their ſinnes, and Gods wrath for the ſame, the grace of God in Chriſt, revealing

revealing the myſtery which was kept ſecret ſince the world began, *Rom.* 16. 25. ſhewing how by faith they may become partakers of the ſame. *cap.* 10. 16.

Rom. 16. 25. *chap.* 10. 16

2. Then ſecondly, the Goſpel begetteth faith, as an effectuall, and powerfull inſtrument. *Rom.* 1. 16. by the word preached and heard, *cap.* 10. 17. and thus,

Rom. 1. 16. *chap.* 10. 17

3. Thirdly it applyeth grace to the beleever, according to Chriſts promiſe *Joh.* 5. 24. *Verily, verily, I ſay unto you, he that heareth my word, and beleeveth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life.* From this ariſeth in our hearts.

Joh. 5. 24.

1. Ioy, becauſe *being juſtified by faith we have peace with God, through Jeſus Chriſt. Rom.* 5. 1.

Rom. 5. 1.

2. Griefe; for diſcovering by the Goſpel ſo great a mercy of God the Father towards us, man cannot but grieve, and be aſhamed of thoſe ſins wherewith

wherewith he hath offended him. This is a far other griefe from that of the world, which therefore the Apoſtle calleth the griefe according to God 2 *Cor.* 7. 10. Bringing with it a new man, in mind, will, affections and all his actions, from evill to good, *Pſal.* 34. 15.

2 *Cor.* 7. 10.

Pſ. 34. 15.

And here again the Law becomes ſubſervient to the Goſpel. For ſeeing this change is not to be wrought after mans pleaſure, but according to the will of God expreſſed in his Law. *Iſa.* 8. 20. *Ezek.* 20. 18, 19. *Mat.* 15. 8, 9. 2 *Col.* 8. 18. Therefore the Law here offers it ſelf again to be a Rule to us in this new life *Pſal.* 119. 105. *Jer.* 31. 33. *Rom.* 6. Thus it plainly appeareth that God Almighty doth all for man. For man

Iſa. 8. 20. *Ezc.* 20. 18. 19. *Mat.* 15. 8. 9. *Col.* 2. 8. 18 *Pſal.* 119. 105. *Ier.* 31. 33. *Rom.* 6.

1. All things were created, *Pſal.* 8. Even Angels to be his Miniſters, *Heb.* 1. 14.

Heb. 1. 14.

2. Gods Son deveſted himſelf for man, & came down from Heaven, ſubmitted to that ſhamefull death

Phil. 2. 6, 7, 8. of the Croſſe to redeem him, *Phil.* 2. 6, 7, 8.

3. For mans ſake, God hath committed to writing his will in his Law and Goſpel. That ſo man might

Rom. 7. 7. 1. See his deformity by ſin, and puniſhment deſerved; to ſeek for mercy. That man might ſecondly

2. Get faith, to lay hold on Chriſt, to be ſaved by him from the evill of ſin, and puniſhment. And laſtly, to

3. Gather men into a ſociety, or Company, *who ſhould be his peculiar people, zealous of good works.* Which people called out of the World and believing in Chriſt, make up his body ſpirituall, the Church, of which he is the head: And thus wee ſee all was done for the Church.

Tit. 2, 13.

CHAP.

Chap. II.

The Nature and Members of this myſtical body of the Church.

THe Church according to theſe premiſes, is an aſſembly or Company of men, whom God by his Word and Spirit calleth out of the State of ſin, to the State of grace and glory. God calls men ordinarily by men, his Miniſters, who are his Ambaſſadors, beſeeching and praying men in Chriſts ſteed to be reconciled to God. The Church then is a number of Called, and calling doth make up this Aſſembly we call the Church. From this Act of calling the Church hath her name in Hebrew קהל a Congregation or Company, called together; in the Greek Ἐκκλησία ἀπὸ τὸ Ἐκκαλεῖν from calling out, namely of ſome from others: I have choſen you out of the World; becauſe they were given him out of the World: And being thus called out, they are no more of the World. They are now to be

2 *Cor.* 5. 20.

Iob. 15. 19. *Chap.* 17. 6. *vers* 14.

be a particular peculiar Aſſembly or Company diſtinguiſhed from the former. Thus was Abraham *called out of* Ur *of Chaldea*, Paul *out of the Aſſembly of Phariſees*, others, yea all out of the Company, and ſtate of ſinners, the power of darkneſſe, *Col.* 1. 13. The power of Satan, *Act.* 26. 18. To be of the number of Gods people, who are in the ſtate of grace, to repentance, 2 *Pet.* 3. 9. To Gods Kingdome, 1 *Theſſ.* 2. 12. We may obſerve here by the way, the high dignity of every one effectually called; he is by calling intitled to the Kingdome, and glory of God: an high or ſupernaturall calling, *Phil.* 3. 14. An heavenly calling, *Heb.* 3. 1. Compare *Chap.* 12. 22, 23. The Church then properly is the Aſſembly of the Lord, or the Lords Aſſembly. This Aſſembly hath Chriſt loved, *and given himſelf for her*, Eph. 5. 25. *He hath purchaſed the ſame with his own blond*, Act. 20. 28. *Her he purifieth, and beſtoweth eternall life upon*, Eph. 5. 23.

Gen. 12. 1.
Col. 1. 13.
Act. 26. 18.
2 Pet. 3. 9.
1 Theſ. 2. 12.
Phil. 3. 14.
Heb. 3. 1.
Chap. 12. 22, 23.
Eph. 5. 25.
Act. 20. 28.
Eph. 5. 23.

The

The matter therefore of the Church is an Assembly of men, elected and called, 1 *Pet.* 1. 1, 2. 1 *Cor.* 1. 2. 1 *Thess.* 1. 1, 2, 3. *Rom.* 8. 28. If the Church be

1. An Assembly, one alone cannot be a Church, as *Elias* conceived, 1 *King.* 19. 10. For one is not a people, flock, a multitude of believers, a holy nation. City of God, the Congregation of the just, as the Church is said to be 1 *Pet.* 2. 9. *Chap.* 5. 2, 3. *Eph.* 2. 19. *Act.* 4. 32. 1 *King.* 19. 10.
2. The Church again is an Assembly, of men, not of Angels, who neither are men, nor chosen, or called as men.
3. Thirdly, the Church is a Company, or Assembly of the elect or chosen, 1 *Pet.* 1. 2. *Rom.* 8. 28, 29, 30.
4. Fourthly, It is an Assembly of men elected and called, & therefore it is not sufficient to be elected, calling is required also. Election appoints them, but calling makes them actuall

actuall members, & declares them. Thus *Paul* by deſtination was a member of the Church in his Phariſaiſme, even then when he perſecuted the Church: But by calling he became an actuall member, *Gal.* 1.15. To the contrary, whereas excommunicated perſons, and ſuch as are newly come into the Churches pale to be inſtructed, but are not as yet baptized, may be elected & called; as may appear by the example of thoſe, who were excommunicated by the Jewiſh Church, *Iohn.* 9. 22. Of the Thief on the Croſſe, *Luke* 23. 43. And *Cornelius*, *Act.* 10. 2, 34. Theſe therefore may be alſo members of the Church, and are indeed, as many as have true faith. Children alſo, and mad men belong to the Church.

1. Outward by Condition of their birth, which cauſeth them to be called holy or Saints, being born of faithfull parents, either one or both, 1 *Cor.* 7. 14.

2. Se-

2. Secondly, they belong to the Church inward or inviſible, by the gift of inward calling, *Rom.* 11. 29. By which known to the Lord are thoſe who are his, 2 *Tim.* 2. 19. Thoſe who are deaf may not onely be partakers, of the inward, but alſo outward calling; not by hearing indeed, but by ſight: as often as Chriſt Crucified is ſet forth to the faithfull in the Goſpel and Sacraments, *Gal.* 3. 1. 2 *Tim.* 2. 19.

CHAP. III.

What it is that makes the Church, with her true markes.

THat which gives being to this holy Aſſembly, the Church, is, that the ſame is called by the word and ſpirit of God, out of the State of ſin, into the ſtate of grace. All and every member of the Church are ſuch by calling. Thus *Abraham* is called out of *Ur* of the Caldeans, *Paul* out of Phariſaiſme, all that are Members of

of the Church, by being called out of the ſtate of ſin, into the ſtate of grace. *Outwardly* by the word, whereby alſo are called evē theſe that are not elected, *Mat.* 20.16. *and* 22.14. *Inwardly* by the holy Spirit according to Gods purpoſe, *Rom.* 8. 28. and of election *Chap.* 9.11. belonging onely to the elect, *Rom.* 11.29. 2 *Pet.* 1.10. Hence is the Church called and ſaid to be,

1. Viſible, according to outward calling by the word, being ſenſible or ſubject to ſenſe. And
2. Inviſible, in reſpect of the inward calling by the Spirit, not being ſenſible, or ſubject to ſenſe, onely known to him who calleth, 2 *Tim.* 2. 19. The Lord knoweth who are his; and is alſo diſcerned by thoſe who are called *Rev.* 2. 17. For none knoweth that new name in the white ſtone, ſaving him that hath received it. Chriſt therefore ſaith; the Kingdome of God commeth not with outward obſervation, or ſhew, but is within. *Luk.* 17.20, 21.

that

that is in ſecret *Pſalm.* 45. 13. The Kings Daughter is all glorious within, and ſo we confeſſe in our Creed to beleeve the Church; and faith is of things not ſeen *Heb.* 11. 1. Yet the Church is viſibly known by a marke purely divine, the word, which markeeth out the Church two ways infallibly and ſenſibly.

1. Infallibly, becauſe the Church is a body, or company of thoſe, who embrace the word of God; and every company or body embracing the word of God, is the Church; according to Chriſts word *Joh.* 8. 47. *He that is of God heareth Gods word*, and *verſ.* 31. *If you continue in my word, then are you my Diſciples indeed. Chap.* 10. 27. *My ſheep hear my voyce*, and v. 5. *they know not the voyce of ſtrangers.*

2. Secondly, the viſible Church is known ſenſibly by the word, which may be ſeen, read, and heard. The preaching of the word, and profeſſion of the ſame, as alſo the uſe of the Sacraments are ſecondary markes, together

together with order & diſcipline flowing from the former, which is purely divine; But theſe are of a mixt nature, partly divine and partly humane, in reſpect of mans help in the adminiſtration of the ſame: whence they are more or leſſe pure and incorrupt, according to the diſpenſers of the ſame.

CHAP. IV.

Of the Prerogatives of the Church.

HAving ſhewed the nature of the Church, in the next place, let us view the priviledges, and dignities of the ſame; for God hath graced this Aſſembly we call the Church with ſpecial prerogatives above all aſſembly's in this vniverſe: all muſt be ſubſervient to her, *Kings muſt be nurſing Fathers, and Queens nurſing mothers. Iſa* 43.23. Theſe dignities may be conſidered either in

1. Generall. *Iſa.* 54. 1. we read of the enlargment, and advancement thereof under the name of a tent, wherein

wherein anciently they dwelt; the ſtretching out the Curtains, the lengthning of the cords, the breaking forth on the right hand and on the left, inheriting the Gentiles, and making the deſolate Cities to be inhabited; what meaneth it but the enlargement of the Church Chriſtian; conſiſting joyntly of Jew and Gentile. There was a time when it did belong to the Jews, and to thoſe that did joyn with them, *but now Chriſt hath broken down the partition wall*, and hath laid all the world common; now he hath enlarged the Church, and ſpread it all the world over. This is that *Peter* ſpeakes of *Act.* 10.34. *Of a truth I perceive, that God is no accepter of perſons, but in every nation he that feareth Him, and worketh righteouſnes, is accepted of him*, ſee Mat. 8. 11. The particular dignities and priviledges of the Church are theſe. Eph. 2 14.

1. Firſt the Church is Chriſts body, namely myſticall, whoſe head and very ſoule is Chriſt, quickning

the ſame with his ſpirit, *Eph.* 1.22,23. Hence whatſoever is done to any of the Church, he taketh it to himſelf, *Act.* 9.4. *Saul, Saul, why perſecuteſt thou me? Membris adhuc poſitis in terris, caput clamat in cœlis, & non dicebat, quid perſequeris fideles meos?* Auguſt. *Serm.* 11. *de anct.* Whileſt his members were as yet on earth, the head cries out in heaven, and he ſaith not, why perſecuteſt thou my faithful ones, but why perſecuteſt thou me?

2. 2 Secondly, the Church is Chriſts
*Pſ.*45.20. Love, Spouſe, Siſter and Queen,
Eph. 5.31. Daughter of a King, yea his Wife. This is a neere relation and partaking: *A man ſhall be joyned to his Wife, ſaith the Apoſtle, and they two ſhall be one fleſh.* This is an ineffable myſtery, the Beleevers heart may feel it, no tongue can expreſſe it, here all language is loſt, and admiration ſeals up every lip: Principality and powers, nature and reaſon, men & Angels ſtand amazed at it.

3. 3. Thirdly, this holy Spouſe begetteth Children

Children to Chriſt, by the ſeed of the word, and miniſtry of the ſame; therefore is ſhe called *the Mother of us all*, *Gal.* 4. 26. And after they are borne, ſhe feedeth her Babes by the ſame word, as with milke and ſtrong meate. The ſincere word of God being of this nature, that without any mixture of humane addition, it ſerves for a moſt fit nouriſhment of our ſoules; whence is that ſaying of old, *Qui non habet Eccleſiam matrem, non habet Deum patrem*: He or ſhee who acknowledgeth not the Church for his Mother, hath not God for his Father. Theſe her Children are a Kingdome of Prieſts, a holy nation, *Exod.* 19. 6. The Lords inheritance, and his flock, 1 *Pet.* 5. 3. *Iohn.* 10. All which and many more expreſſions the Scripture affords; whereby it plainly appears how dear and pretious the Church is to God: I am my beloveds & my beloved is mine, *Cant.* 6. 3. All true believers, members of this Church are his, by a peculiar 1 *Pet.* 1. 23 1 *Pet.* 2. 2.

culiar propriety: Wee are thine, thou never bareſt rule over them, they were not called by thy name, *Iſa.* 63. 19. The Divells are his vaſſals, the wicked of the world his priſoners; The faithfull onely are his Jewels, friends, brethren, members, his Spouſe; His by all the relations of intimateneſſe, that can be named.

Chap. V.

The good things which flow from this neer relation to the Church and place where the ſame is gathered.

Samſon (who was a Type of Chriſt) comes not empty handed to his Wife; Chriſt Jeſus who hath choſen the Church for his Wife, lov's his Wife with a true love, and therefore ſhe is ſure of abundance of bleſſings. All grace to our ſouls, all good to our bodies, all peace that may concern this life, or that to come is derived to us through Chriſt the Huſband of the Church. Whatſoever good deſcends from God to us, is granted

granted through Chriſt, wee are elected in Chriſt as the head, *redeemed by Chriſt from all iniquity, and purified to himſelf to be a peculiar people* (that is the Church) *zealous of good workes*, *Tit.* 2. 14. Wee are ingrafted into Chriſt as Members of his Body, and at length we ſhall be ſaved by him. God gives to all gifts, but they are onely true comforts, to thoſe which enjoy them, as members of Chriſts body the Church. Amongſt his Love tokens, which Chriſt beſtowes on his Spouſe the Church for grace and ornament, the Jewel of the word and miniſtery is the chiefeſt, ſo the *Pſalmiſt* 147. 19, 20. Hee ſhewed his word unto *Jacob*, his Statutes and his judgements unto *Iſrael*, he hath not dealt ſo with any nation. The benefits of this are expreſſed in the 19th. *Pſalm.* by ſix Couples; where your are to note, and obſerve.

1. That David ſpeaks eſpecially of the word of the Goſpel, which converts, and rejoyceth the heart. *Verſe* 7, 8.

Marke likewiſe C 3 2. The

2. The names he gives to the word. Then

3. The benefits of it by couples; and that by way of oppoſition to all other inſtruction out of the pale of the Church, that is in oppoſition to all meer humane learning: plainly ſhewing the happineſſe of them, who are made partakers of the word.

1. The firſt name is תורה *Thora à* ירה *jecit, projecit.* To caſt forth from him: hence *Thora* a doctrine uttered, caſt forth by a Teacher to inſtruct others, here eſpecially concerning the will of God, wherefore the word *Jehovah* is added. It's two excellencies, and effects are, integrity and reſtitution, or reſtoring the ſoul, Converſion. *Verſe 7.*

1. 1. Integrity, the word of God is perfect, that is, diſcovers more plainly and fully to his Church or people the will of God, then any doctrine or learning that is taught out of the Church by any, though never ſo learned. Philoſophers had onely

onely the knowledge of God, by the Creatures, Sun, Moon, Stars, and others on Earth, in the Air, and the Sea, whereby God did evidence his goodneſſe, wiſdome, and power: his will & nature is not evidenced fully or perfectly.

2. Excellencie, or the ſecond effect of Gods Law is, to convert the Soul; that is, Gods heavenly doctrine diſcovers the remedy againſt all evills which proceed from ſin, & withall the way to get out. But humane wiſdome at the fartheſt brings only to the ſight of our miſeries; preſcribing no remedy, but leav's men with great penſiveneſſe, and care of minde, to enquire the cauſe of that horrible ruine in man, the little world, and chief of all viſible creatures: which made *Theophraſtus* to utter this complaint, that nature was rather a Stepdame, then a loving Mother to mankinde. Thus men out of the Church are left without any remedy, ſpending and 2.

wasting themselves with most sad and sorrowfull complaints; Whereas Gods word sheweth to those of the Church a plain way to get out of their wretched estate.

2. The second name given to the word is עדות from עוד *Gnud*, to testify; the Law or word is called a Testimony because it beareth witnesse of Gods will, which he manifesteth to us in his word, chiefly the Gospel. Truth, and making wise the simple, are the two excellencies of this Testimony. The Word of God witnesseth first

1. *What is that good, acceptable, and perfect will of God*, Rom. 12. 2.

2. Secondly, being applyed to our thoughts, words or works as a witnesse in our consciences, it either accuseth, if they answere not the pattern, God hath given in his Word: or else excuseth, if they be conformable to the word.

3. 3. The third generall excellency of the word, and first of this Testimony is 1. Truth

1. Truth באמבה, faithfull, certain, firm, incorrupt, which is allwayes the ſame, a ſingular excellency of the word expreſſing fully the nature of the Author of this word, *who is Amen, yeſterday and to day, and the ſame for ever.* Heb. 13. 8. By this Chriſt prayeth the Father to ſanctify his Diſciples, *Ioh.* 17. 17. *Sanctify them by thy word, thy word is truth*, as if he ſaid; onely that doctrine which is delivered in thy word, is the truth; All other doctrines are erroneous, whence it is that the conſciences cannot be ſetled by them, but are left uncertain, allwayes doubting, never fixed and ſetled, and ſo at length are precipitated into the gulf of everlaſting deſpair.

2. The other excellency or effect of the word, and fourth in number is making wiſe the ſimple; No humane wiſdome ſurpaſſeth this of the word, and whoſoever will be truely wiſe, muſt repair to the word of God. This doth 4.

1. Reveal

1. Reveal Gods will towards us, which no other doctrine can. *This* 2. Sheweth us our wounds & diſeaſes, and withall preſcribes the remedy. 3. This diſcovers the plots and ſtratagems of Satan againſt Mankinde, and teacheth us how to avoid, or to meet them. To be exerciſed in the word is the way to attaine true wiſdome, which the worldly wiſe never meet with; except he deny his earthly wiſdome, and become ſimple, as a babe, a very fool, humble, lowly, harmeleſſe, not examining things by the weak rule of his crooked reaſon, but ſuffer himſelf to be guided by Gods Word, although the ſame ſeem never ſo fooliſh. Then will he finde indeed, that the word, which the men of this World deſpiſe as fooliſh, hath more wiſdome in it then all the World. They ſhall acknowledge, that, which in their [illegible]eem formerly was but weak, and of no power or efficacy to ſalvation, to be more

more ſtrong and powerfull then all conceited eloquence.

3. The third name, or title of the word is, פקודי viſitations, ſtatutes, precepts, commiſſions, charges, committed unto men carefully to be obſerved; the tranſgreſſions whereof God hath threatned to viſit and puniſh. This is the reaſon of the name. The effects or excellencies of theſe ſtatutes, are theſe two; They are right, And rejoyce the heart, being the fifth, and ſixth excellencies of the word. 3.

1. ישרים from a word ſignifying right or ſtraight, even and plain; and therefore pleaſing the eye, and ſo the heart: things crooked, rough, and uneven doe diſpleaſe. Gods word is right, communicating to us the ſtraighteſt rule of life. It leads us not *per Ambages* in ways farre about, but in the directeſt line to heaven: whoſoever keepeth the ſame cannot choose but enjoy a quiet, and therefore a rejoycing heart, and joyfull conſcience

conſcience. The doctrine taught in the Chuch is plain and perſpicuous, having noe knotty, and obſcure quirks in it, leading out of the way, into precipices: But to the contrary humane doctrines are various, doubtfull, of inextricable labyrinths; out of which the wit of man is not able to get. Heavenly doctrine, eſpecially that of the Goſpel, freeth the Conſcience formerly entangled, removeth all doubts, ſcruples, perplexities, and anxieties of mind, contracted by humane learning. It doth bring them into the right way to the ſafe haven of reſt; which cannot but rejoyce the heart: And this is the
6. ſixth excellencie, or effect of the word of God, belonging eſpecially to the Goſpel. For this only makes the heart joyfull, and appeaſeth the conſcience before God, which no humane learning can doe; neither the law, by reaſon of our corrup[illegible]n, which it rather ſtirreth then appeaſeth. And although it be the doctrine

ctrine of the Croſs, yet it is joyned wth ſuch comforts, wch keep up the heart, and make it overcome at laſt all difficulties. The fourth name or title of the word is מצות precepts, commanding or forbidding with authority and power to binde, or giving advice by way of perſwaſion, and direction; the two excellent effects are purity, and light. It commandeth that which is good ſo plainly, and forbids that which is bad, that it may not be hidden, except it be from thoſe who are loſt, in whom the God of this world hath blinded their eies, leſt the Goſpel of Jeſus Chriſt ſhould enlighten their minds 2 *Cor.* 4. 3,4. The ſeaventh excellency of the word is to be pure having no dregs of corrupt opinions mixed with it, nor admitting any wickednes. Humane learning is many ways defiled, even in theſe things wherein they ſeem moſt wiſe: men in their lawes ſhould diſcover moſt wiſdome, yet in them alſo they appear but meer men, as is plain in the lawes of the *Spartans* admitting 7.

admitting adultery; the *Lacedemonians* permitted theft, and other filthines. But the Law of God is pure, allowing no wickednes, and the Goſpel is not only pure, but ſheweth alſo and diſcovereth the fountain wherein we may waſh and cleanſe our
8. ſelves. The Eighth Excellency of the word is to enlighten the eies: The heavenly doctrine revealed in the word, drives away all darkneſſe of the mind, ignorance of God, doubtfullnes, carnall ſecurity, diffidence, and other motions, ſwerving from the Law of God. It openeth the eies of our mind to ſee our filthines, to perceive the greatneſſe of our ſins and miſeries, and holdeth out a preſent remedy: when in the mean while they without the Church, are oppreſſed with the greateſt blindnes, neither knowing nor underſtanding their evils, much leſs ſeeking to get out.

5. The fifth name or title of the word is, יראת feare, reverence, pietty to God-ward expreſſeth her ſelfe in a

a reverentiall feare: the Excellencies are purity and perpetuity; enduring for ever. The fear or reverence, that is, the religion and worſhip preſcribed in Gods word, is cleane from all filthineſſe, becauſe God requires to be worſhiped in ſpirit and truth, and with pure hands. But mans wiſdome, which is attained by meditation upon the creatures, may come to the acknowledgment of a God, but who that God is, vvhat he is, and how he is to be ſerved or worſhiped, here they are divided. Some of thoſe deſtitute of the word faine a plurality of Gods, ſerving him rather like beaſts, or divells, then men, by their humane ſacrifices, and all manner of abhominable luſts. But, Gods word is pure, allowing no multitude of Gods, but one only, and preſcribing a pure and clean worſhip, ſpirituall, and befitting his nature. The tenth excellency of the word is duration; The heavenly doctrine is ſtill one and the ſame in ſubſtance, by reaſon of 10.

its

its ſpirituall purity, which admitteth of no variation much leſſe corruption, and therefore muſt of neceſſity abide forever. All humane inventions, have not only varied, but came at laſt to nothing.

6. 6. The fixth and laſt title of the word is, משפטו Judgments, becauſe,

1. The word doth contain Gods judiciall ſentence concerning our thoughts, words, and workes. Then

2. Secondly, according to the word, we ſhall all be judged.

3. Thirdly, And according to the word, we are to judg of our thoughts words and deeds.

The two excellencyes are truth, and righteouſnes; the word doth declare Gods truth and righteouſnes, in his providentiall adminiſtration of all things.

11. The Eleaventh excellency of the word, is truth, that is that doctrine which is the rule of mans life given him by God, hath neither falſhood nor vanity in it, and therefore according

according to the ſame we order our life, and converſation; other inſtructions given by man are full of error, falſhood and deceit, ſo that thoſe that follow that crooked rule, muſt needs be much out of the way. The Twelfth and laſt excellency of the word is righteouſnes: there is nothing in the word you may find fault with, but is abſolutely perfect; whereas humane lawes, ordinances and ſtatutes, are unjuſt, and filthy, allowing that which is wicked, and forbidding oftentimes that which is good. But the word of God with it's teſtimonies, doctrines, precepts, and commandements, teaching the fear of God, is altogether juſt and righteous, happy therefore is that nation, where God hath been pleaſed to gather a Church for himſelf, & is pleaſed to continue the ſame; this is it *Moſes* preſſeth to the Iſraelites, *Deut.* 4. 5, 6, 7, 8. *I have taught you ſtatutes and judgements, even as the Lord my God commanded me, that you*

ſhould do them in the Land where you go to poſſeſſe it. Keep therefore and do them, for this is your wiſdome, and your underſtanding in the ſight of the nations, which ſhall hear all theſe ſtatutes and ſay, ſurely this great nation is a wiſe and underſtanding people, for what nation is there ſo great, that hath God ſo nigh unto them, as the Lord our God is in all things, that we call upon him for? And what nation is there ſo great, that hath ſtatutes & judgements, ſo righteous, as all this law which I ſet before you this day? By theſe and the like *Moſes* evidenceth, that hee is not able to expreſſe the greatneſſe of the bleſſing of the word, which God doth grant to ſome nations, it is a privy bleſſing, which the Pſalmiſt in a ſingular manner ſets forth *Pſalm* 147. 19, 20. Having mentioned many temporall bleſſings God had afforded to the Jews, whereof ſome were.

1. Common to them with other nations, *Verſ.* 16. 17, 18. Snow, hore-froſt, and Ice, all for the fruitfull-

fullneſſe of the earth, in common to all good and bad, within the pale of the Church, and without.

2. Peculiar to the Jews onely; and the ſame.

1. Temporall, the building of their City, ruined before by the Chaldæans and the bringing them back out of the Babylonian Captivity. Others were.

2. Spirituall, *Verſ.* 19, 20. The giving to them his word, wherein he reveals his will to his Church, a favour not afforded to any nation beſides.

The Jewes had three Crowns which made them renowned and famous. The Crown of the Law, King, and Prieſt; of all three the Crown of the Law was moſt glorious, becauſe by her Princes reign, *Prov.* 8. 15, 16. David *therefore meditats therein night and day, and makes the ſame his Councellour, in the morning when he roſe, and at night when he went to bed*, Pſal. 119. *Pſal.* 1. 2.

I will adde one excellencie more afforded to this Nation, before all others in the World.

1. This Nation was one of the first received the Gospel.

2. This Nation did yeeld to the first Christian Emperour *Constantine* the Great, born at *York*, who gave peace and honour to the Church.

3. The third and greatest Light, that did shine forth in darkest Popery to all the World was *Wickliffe*.

4. The first royall *Martyr* was *Oswald*, who united the two Crowns of *England and Scotland*, after hee had much enlarged the bounds of Christs Kingdome with his own; in the end exchanged his Princely Diadem for a Crown of Matyrdome, and so signed the Christian faith with his royal bloud.

5. It was the first Kingdome, that shook Antichrist fully out of the Saddle.

Now besides these blessings afforded the Church; Empires, Kingdomes

States,

States and Commonwealths proſper and flouriſh with the Church; God hath a ſpeciall care of ſuch Lands, where his Church, and true religion find entertainment; The Kingdome of *Iſrael* flouriſhed even to the admiration of others, as long as true Religion flouriſhed in the Church. But aſſoon as they fell off from God, and gloried onely in the Temple, the place was turned into an heap of ſtones, & the people were diſperſed, without a King or Prophet, or any ſhew of a people of God. *Aſia* was once famous through the World, by reaſō of the Churches in the ſame; the fame of their faith ſounded far and neer. Their place now is become a Receptacle for Mahomet, a Synagogue for Satan, and a Temple for Turkiſh Idolatry. That Nation then, Empire, Kingdome, & State flouriſheth, where the Church flouriſhes in maintayning the truth of the word.

Chap. VI.

Sins expoſing a Church and Nation to the wrath of God.

1. First, Barrenneſſe
2. Cruell Uſage of his Saints and Meſſengers.
3. Light eſteem of the word of God.

Theſe ſtrip a Nation of thoſe bleſſings wherewith God hath graced them, and expoſe it to ſcorn and contempt.

1. Barrenneſſe, whether carnall or ſpiritual, hath alwayes been accounted a Curſe; Johns Mother inſinuateth the one *Luke* 1. 25. *The Lord hath looked on mee to take away my reproach amongſt men*; and vvhen God gives ſalvation, he is ſaid to take avvay barreneſſe; Sing O barren; thou that didſt not bear, *Iſa.* 54. 1. But vvhat are our fruits? the Catalogue of them vve have *Gal.* 5. 19, 20, 21. vvorks of the fleſh, ſpecially theſe, variance, hatred, emulation, vvrath, ſtrife, ſedition, hereſy, envyings, mur-

murther, drunkeneſſe, and revellings: better to be barren, then bring forth ſuch fruits. Theſe vvere the fruits, of Sion and Jeruſalem, the Jevviſh Nation, and Church in our ſaviours dayes; therefore in his love to the people of Iſrael, zeal of their ſalvation, & knowledge of their finall deſtruction at hand, in grief and pity he burſt out into tears: *Oh that thou hadſt known in this thy day*; a paſſionate ſpeech abrupt or broken off, he could not ſpeak out the reſt for vveeping, by reaſon of thoſe things that were to come upon them. Abundance of affectionate thoughts as it vvere thronging the heart, like ſome violent preſſe of people at a dour, hinder each others paſſage, he blames and vvithall pitryeth them. *O if thou hadſt known, at leaſt in this thy day*, that is thy viſitation, this time wherein God calleth thee to repentance, and offereth peace to thee; underſtand hovv happy hadſt thou been, thou hadſt eſcaped the determined de-

ſtruction. Our ſaviour ſhevveth the end of ſuch barreneſſe plainly, *John.* 15. 1. In the parable of the Vine. which ſpeaketh of every one in the Church, into vvhich they are implanted by Baptiſme. Wee'l note theſe follovving degrees.

1. They are barren, bear no fruit, this is the firſt ſtep into Hell; After vvhich

2. They are cut off from the Vine, cut it dovvn, ſaith Chriſt, *Luk.* 13. 7. Why cumbreth it the ground? as if he ſhould ſay, they do vvith their bad example but marre others, and make them unfruitfull.

3. Being cut off from the Vine, they are caſt out of the Vineyard, that is the Church, they are not ſuffered to ſuck in Vaine the breaſts of her Conſolation, nor partake of her prayers; The Lord is moved to reject them, his labour not being anſwered, he vvill pull down the fence, break dovvn the vvall, leave his ovvn Vineyard to vvaſt,

owne

ovvn it who will *Isa* 5. 6. What more fearfull then for a man to be left by God, to become a Lodge for Divels, lusts, and vvasting sins, till at last by death he is cut off. The Lord brings on them this judgement in manner followving.

1. By death, cut him down, bring the axe, the pruning knife hath done no good, hew him down by death, from the Ministry under which he hath been so long fruitlesse.

2. Taking away the meanes of fruitfullnesse, the Clouds shall not rain upon it. *Isa.* 5. 6. The means of salvation his word and Ministry shall be taken away.

3. Blowing on the gifts they have already, they shall doe them no good; the unprofitable servant had his Talent taken away.

This curse is so eminent upon many men, of good parts once, that comparing themselves with themselves now, a man may say with the disciples of the Figge-tree *Mat.* 21. 20.

how

how ſoon is the figge tree withered. And this a further degree.

4ly. They vvither receiving no life of ſap from him that gives the ſap of life to all. And being

5ly. Withered, they are bound up into faggots, like the tares into bundles *Mat.* 13. 30.

6ly. Thus fagotted up they are caſt into the fire.

7ly. Where they burn and frye in theſe quenchleſſe flames, ever frying, never dying.

The ſecond provoking ſin is cruelty, a ſinne wherewith the Land is juſtly charged, and whereof I wiſh it were diſcharged. God is never well pleaſed with too much Cruelty. It may many ways be committed, and that againſt beaſt and man, enemies and others, but eſpecially againſt thoſe that fear God, and his Miniſters. Againſt

1. Dumbe beaſts or Creatures without reaſon, we little thinke it; But the firſt words of the Angell to the

the unmercifull Prophet *Numb.* 22. 32. *Wherefore haſt thou ſmittten thine aſſe?* doe plainly ſhew that God ſhall call us to an account, for the unkind and cruell uſages of his poore mute Creatures. He hath made us Lords over them, not Tyrants; Owners, not Tormentors: He hath given us leave to kill them for our uſe, not to abuſe them at our pleaſure. They are ſo our drudges, that they are our fellowes by Creation. A righteous man ſaith *Solomon Prov.* 12. 10. *regardeth the life of his Beaſt*; The Beaſt is to be fed according to his labour, and laboured according to his ſtrength, and in both his life is regarded; he doth not overworke him, and affords him good keeping. God who ſaveth man and beaſt *Pſal.* 36. 7. hath commanded they ſhould reſt from their toile *on the Sabbath Day, Deut.* 5. 14. See alſo *Chap.* 22. 6. how God provides for Birds.

2ly. Secondly, cruelty againſt man either 1. Condemned *Deut.* 25. 2.

To

To one vvhoſe offence vvas not capitall Forty Stripes vvere only to be given, and not aboue, to dravve our cruell rage, and fierce affections to pitty and compaſſion. Cruelty in deeds, or bitter vvords, even tovvard evill doers, that are already adjudged, or ſtand at the Bar to be judged, is barbarous and inhumane. To inſult over a poore priſoner, or a condemned perſon, carried to the place of execution, ſtandeth neither vvith a humane diſpoſition, nor vvith a Chriſtian affection, or brotherly Compaſſion. Yet hovv common novv a dayes is this cruelty, even in, and at the place of Juſtice and Judgment, from vvhence all gall and bitterneſs ſhould be baniſhed.

2ly. Cruelty againſt our Brother vvho is at liberty, free, and his ovvn man.

1 *Levit.* 24. 19, 20. *If a man cauſe any blemiſh in his neighbour, as he hath done ſo ſhall it be done to him, breach for breach, eye for eye, tooth for*

for tooth, ſuch a blemiſh as he hath made in any, even ſuch ſhall be repaid to him; If then any fight with, or beat, or maim his Neighbour, he is cruell.

2ly. If by any meanes you procure the death of your Neighbour, whether it be by ſword, famine, poyſon, falſe-accuſation, or otherwiſe, you are cruell, and for it to be rang'd with *Cain who roſe againſt his Brother and ſlew him.*

3ly. If you play upon your Neighbours infirmities, making him your laughing-ſtock, or ſubject of your mirth and ſport; theſe deſerve pitty and ſhould move us to thankfullneſs: It is but an unhappy wit that maketh ſport of anothers miſery. It is a kind of perſecution which ariſeth of contempt of our Brother, and a degree of murther *Mat.* 5. 22. *He that ſaith* Raca *to his Brother is guilty of a Councill. Raca* ſignifieth all ſignes and geſtures that expreſs contempt, as

ſnuffing

ſnuffing, tuſhing, jeering. The Children of *Bethel* mocke *Eliſha* the Prophet.

8. 1. For his perſon, calling him *bald pate.*
2, For the favour of God ſhewed upon *Elias* his maſter, in ſaying *aſcend bald pate* as thy maſter *Elias* did. 2. *Kings* 2. 23.

4ly. Moleſting widowes, or fatherleſs, *Zach.* 7. 10. *Oppreſs not the Widow*, break not over where the hedge is loweſt, doe no wrong thereeſpecially, wherewe have moſt eaſe and advantage to do it, by reaſon of their weakneſs, and inability to ſave themſelves harmleſs, or to reſiſt and offend us. Therefore God in his Law gives charge ſo often, and takes ſo great care of them *Exod.* 22. 21. 22. *Iſa.* 1. 17. 23. *Ier.* 5. 28. *Deut.* 10. 18. whoſoever moleſts widowes and fatherleſſe Children, is cruell in a ſpeciall manner.

5ly

Fifthly, if you injure ſtrangers you are cruell *Exod.* 22. 21. *Thou ſhalt neither vex a ſtranger nor oppreſſe him*, a word ſignifying to make a ſpoil & prey, to oppreſſe by might and violence, applyed uſually to the rich and mighty, that vex and ſpoil the poor, fatherleſſe, & ſtranger, whom God loveth, and commandeth us to love, even as our ſelves, *Dent.* 10. 18. *Lev.* 19. 33. *If a ſtranger ſojourn with you in your Land, you ſhall not vex him*, Verſ. 34. *The ſtranger that dwelleth with you ſhall be as one borne amongſt you, and thou ſhalt love him as thy ſelf*, Jer. 22. 3. Do no wrong, do no violence to the ſtranger who is moſt expoſed to wrong, ſuch therefore hath God taken into his more ſpeciall protection, *Zach.* 7. 10.

5. *Exod.* 22. 21. *Stangers.* *Deut.* 10. 18. *Lev.* 19. 33. *Ier.* 22. 3. *Zach.* 7. 10.

Sixthly, if you wrong the poor, one of theſe four wayes: Either.

6. *Cruelty againſt the poor.*

1. Lending him money upon uſury; *Exod.* 22. 25. *If thou lend money to any of my people that is poor by*

by thee thou ſhalt not be to him as an Vſurer, neither ſhalt thou lay upon him biting uſury.

2. Secondly, we are cruell to the poor, if we pay not the labourer his hire *Deut.* 24. 14. *Thou ſhalt not oppreſſe a needy, and poor hired ſervant: thou ſhalt give him his hire for the day, the Sun ſhall not go down upon it, for he is poor, and therewith ſuſtaineth his life: Leſt he cry againſt thee to the Lord, and it be ſin unto thee: See alſo* Lev. 19. 13. Deut 24. 14. Of this *Job* 7. 2. A Hireling looketh for his work, that is for the reward of his work. By *Jeremy Jer.* 22. 13. A woe is proclaimed againſt ſuch oppreſſors, wo unto him, *&c.* That uſeth his neighbours ſervice for nought, and giveth him not his work, that is, his wages, *Jam.* 5. 4. Behold the hire of the labourers, which is by you fraudulently kept back cryeth. Chriſt amongſt other weighty Laws nameth this for one, *Mar.* 10. 19.

3. Third-

3. Thirdly, we are cruel to the poor, if we reſtore not the pledge of the poor, *Exod.* 22. 26. *If thou takeſt thy neighbours raiment to pledge, thou ſhalt reſtore it to him before the Sun go down.* Obſerve that by raiment is meant.

1. That, which either he weareth by day, or lyeth in by night: underſtand alſo

2. Secondly, by proportion all other things, whereof he hath preſent uſe, as tools and inſtruments to work with, and ſuch like. But things neceſſary for to feed the life, as the Mill-ſtone which grindeth Corn, or any the like may not be taken to pawn, *Deut.* 24. 6. The Mill-ſtones are named but for an inſtance forbidding all others of like ſort, as pots which they boyl Meat in, *&c.*

4. Fourthly, we are cruel to the poor, if we withdraw our Corn from them, *Prov.* 11. 26. Hee that withdraweth Corn the people will

curſe him; he who withholdeth Corn, holdeth as it were the gracious hand of God, yea puts it back by his covetouſneſſe, when God in bounty hath ſtretched it forth to a Land: and therefore by diminiſhing plenty to the people, they moſt juſtly pull down upon themſelves the curſe of the people. But he that ſelleth Corn lengthneth as it were the reach of Gods arme, and enlargeth his bounty ſent unto a Country. Wherefore the prayers of the people ſhall fetch down a bleſſing upon his head from heaven. Now what is ſaid of the Countryman concerning his Corn, let the Citizen alſo mark concerning his wares. *Non vincat honeſtatem utilitas, ſed honeſtas utilitatem.* Let not profit overcome honeſty, but let honeſty overcome profit.

7ly. Seaventhly and laſtly, cruelty may be uſed and exerciſed, by thoſe that are in any place of authority; even a petty Conſtable and Tything man, eſpe-

especially if he conceive himself in favour, with some he or she great one, then where the sheeps-skin will not serve, the Foxes must supply, and if that be discovered, then is he as a roaring Lyon and a raging Bear, *Prov.* 28. 15. The right which he pleadeth is nothing but his Office; the mercy which he sheweth, is onely where he cannot exercise more cruelty; the help which he affordeth is to expect worse usage. The mischief of wickedness is great where it is joyned with power.

3. The third provoking sin is Cruelty exercised against his immediate servants, his Saints and Ministers, onely under that notion; If God be provoked with these and the like cruelties against beasts and ordinary men, how greatly is he incensed against that cruelty which is exercised against his immediate servants, his saints, the righteous and upright in the Land, who walk uprightly with God and Man, not turning to the right 3ly.

hand nor to the left; who ſhew their holyneſſe by their upright and juſt dealing, not in mimicall geſtures and words. Yet there are ſome worſe then infidels even next to Devils, who hate all thoſe in whom they ſee the leaſt goodneſſe, even for their vertues and graces, ſuch they moſt diſlike, reproach, traduce, ſhun, and avoid; keeping company with any other, though never ſo vile, but ſtand in direct oppoſition to the Godly. The Heathens after Chriſts time did cry out againſt his followers. Chriſtians were the cauſes of all publike plagues and calamities. If *Nilus* did not overflow the field, if the Heavens ſtaid, the Earth quaked, if famine encreaſed, by and by the poor Chriſtians are caſt to the Lyons. But his Miniſters they are the thornes in the ſides of many now a dayes; they are accounted the ſcum and off-ſcouring of the World; their Meſſage and Perſons alike ſpitefully rejected, by men of an Anabaptiſticall ſpirit, who having

ving never found or felt their ſpiri-
tuall miſery, dream nothing but per-
fection, and conceive themſelves not
to ſtand in need of them. Carry he
himſelf never ſo peaceably & meek-
ly, even to the looſing of the halfe of
his livelihood, having no dealing with
any in the matters of the World; I
ſpeak by experience; Yet he is a man of
ſtrife, & a man of contention, whom
every one curſeth, *Jer.* 15. 10. If we
threaten we are cruel Law preachers;
if wee promiſe, we flatter; if mild,
we are fearfull, and ſo deſpiſed and
trampled on by every unworthy Aſſe;
If bold we rail: prove we by argu-
ments undeniable, we wreſt Scri-
ptures, and are Sophiſters. Our affa-
bility is lightneſſe, our auſterity mad-
neſſe: Nothing can pleaſe them, who
reſolve not to be pleaſed. Harveſt is
done, the reapers muſt be diſcharged,
and as for the time to come, we will
have ſuch as will be contented with
handfulls of barly & peeces of bread,
Ezek. 13. 19. This ſome hope for,

who I hope will misse their hope. But no marvell, the quality and matter of their doctrine is so opposite to mans corrupt nature, that there upō it is exasperated to enmity against it self, and the publishers thereof. There goeth besides with their Ministery a kind of gall and wormewood to men unreformed. The two edged sword in their mouth searcheth to the discovery of the most hidden, and best beloved corruptions. Hence *Elias* by his doctrine troubles *Israel*, 1 *King.* 18. 17. Paul *is accused by* Tertullus *to be a pestilent fellow, and mover of sedition*; Christ himself the great Doctor of the world, is accounted a Sorcerer, Samaritane, drunkard, glutton, deceiver, divel, an Enemy to Cæsar, and a troubler of the publike peace. It must needs be very good, which Satan and his instruments hate and persecute so much.

4. 4. The fourth grand sin provoking God to wrath, is the Contempt of his Word: God hath made this Covenant

nant with any Nation, who will acknowledge him for their God, that if they will hear his voice indeed, and keep his covenant, then they ſhall be his chief treaſure above all people, a Kingdome of Prieſts and a holy Nation.

But how did his people of old keep his and their Covenant? They took no heed at all to this Covenant, Law, or word of the Lord, but accounted it as a matter of no conſequence. Every one followed that way he liked beſt; Somtimes they heard it more for a Cuſtom, then any purpoſe to amend things amiſs; Wherefore the Lord grieved, that ever he gave them his word. Certainly in vain made he it, his Law, the pen of the Scribes is in vaine, as if he ſhould ſay, the Law is enacted in vaine, and by appointment of God put in writing by Scribes thereunto aſſigned for the uſe of his people, in regard of any uſe they made of it, or benefit that thence redounded to them

them by it, becauſe it was by them no whit regarded, *Jer.* 8. 8. And by his Prophet *Iſa.* 65. 2. *I have ſtretched out my hand all the day unto a rebellious people, which walked ſtill in a way that was not good.* God did labour from time to time to reclaime them, and to reduce them to the regard of his word, and covenant he had made with them, but in vaine; they followed not the motions and directions of the word, and ſpirit, but their own mind and luſt. Therefore now he was fullie reſolved to reject them, as not his children, but the ſeed of the Adulterer, and of the Whore. *Iſa.* 57. that is, not begotten by his word and ſpirit; but ſuch as forſooke God, their rather had Satan for their father; Thus they of old, and are we better? Is not the vvord diſeſteemed by moſt, as not worth the hearing, but only that the Law and cuſtome is ſo. Doe not men in the generall proclaim it openly in their practices, that they will not be controuled, but doe

doe as they ſee beſt. Are not men in wordly matters witty, and of great apprehenſion and judgment, yet as blind as beetles, and very blocks in religion? Eyes theyhave, and ſee not the things belonging to their peace; as bats and owls ſee beſt in the night, ſo their beſt underſtanding is of wordly matters. As a mole is nimble and quick within the ground, but above ground can make little ſhift; ſo talke or deale with theſe men of worldly matters, and they are cunning, but ſpeak of religion, and you poſe them as with a ſtrang language. VVhat is the reaſon of all this, but becauſe the word is not regarded? Again, have we not others who goe another way to overthrow the word? The word they confeſs is profitable and neceſſary to gather a Church, but not to continue it; To begin Faith, but when it is begun and begotten in us, we need not hear ſtill: we have faith already by the word of God, we ſhall not therefore need

need to frequent the preaching of it ſtill, we have that wrought in us, which the word is appointed to worke. May not we apply to theſe that in the *Comick. faciunt næ intelligendo, ut nihil intelligant?* In ſhewing themſelves to have faith thus, have they any? Is not this under a colour of having faith, to ſcorne and deride the preaching of faith? the word begetteth us, and the ſame as food ſuſtaineth us; It is to the weake milke, and ſtronge meate to riper yeares: He never had faith by the word, that ſeeketh not the ſtrengthning of it by the word. Have you faith? then ſeeke to encreaſe and continue it; which is done by the ſame meanes, that it is bred and engendred: This Peter teacheth in his firſt Epiſtle, *Chap.* 1. 23. where he calleth the word *immortall ſeed* to regenerate us, and *Chap* 2. 2. *ſincere milke* to nouriſh us. So that we have aſwell our growing, as our firſt birth by it, and therefore ſtand alwayes in need

1 *Pet.* 2. 2.

of

of the preaching of it. The end of preaching is,

1. Not only to convert us, but continue us.

2ly. Not only to raiſe us up, but to uphold us.

3ly. Not only to beget us to faith, but alſo to ſtrengthen us in the faith.

4ly. Not only to give the firſt life to us, but to renew us after our manifold ſlipps, and often infirmities. In this life we have not attained to perfection, we always lack ſomwhat, we ſtand ſtill in need of renewing and repairing *Phil.* 3. 12. The cauſe ſtanding thus vvith us, can vve any vvay imagine to eſcape that like condemnation, Let the Apoſtle decide the matter *Heb.* 2. 3. He makes you judges, hovv ſhal we eſcape? He doth not ſay, if we contemne ſecretly, or openly, but if we neglect; the careleſs neglect ſhall pull judgement on us; neither doth he ſay, ſo great a vvord, but ſo great a ſalvation. *The Goſpel is the power of God unto ſalvation Rom.* 1. 16.

Theſe

Theſe vvhich contemne it, contemne their ovvn ſalvation. Behold the deſpiſers, ſaith *Paul* and *Barnabas Acts* 13. 41. as your forefathers by deſpiſing the word, brought heavy judgement, and plagues upon themſelves, even ſo ſhall you: beſides this, by this deſpiſing of the word, you judge your ſelves unworthy of ſalvation. *ver.* 46. this your unbeleife and contempt of the Goſpel, ſpeakes you unworthy of eternall life, this your own fact judgeth you not worthy.

5ly. And laſtly; Diviſions amongſt our ſelves, cauſe the Almighty to enter into a *controverſy with his people. Hoſ.* 10. 2. This is that which weaknes and lames us, and layes us open to the inſulting triumphs of our adverſaries.

The warre of the Church is the peace of heretiks; our diſcord is their muſick; our ruine their glory: Oh what a ſight is this? brethren ſtrive, while the enemy ſtands ſtill, and laughs, and triumphs. If we deſi-

red

red the griefe of our mother the Church, the languiſhing of the Goſpel, the Extirpation of religion, the loſs of poſterity, the advantage of our adverſaries, which way could theſe be better effected then by our own diſſenſions. Only charity, humility, and a ſincere mind will allay theſe broiles, that being perſwaded to correct, & reforme thoſe things wherein we have manifeſtly tranſgreſſed.

Chap. VII.

Signes generall and particular of Gods anger with a Church and Nation.

IN all Gods proceedings to judgement, he is pleaſed to give warning; he ever leaves a latitude between his ſentence and the execution of the ſame, this is a ſpeciall mercy to give us warning: He might come and never tell us, out of mercy he tells us of it, before he commeth. God never comes to a blow without a word, to an execution without a warning. Had

not

not those of the first World who perished in the flood, a fair and mercifull warning, one hundred and twenty years, all the time *Noah* was building that vessell, which should preserve the World in the generall destruction of it, *Gen.6. 3.* Before that most grievous Captivity of Iuda, and destruction of *Jerusalem* by the *Babilonians*, the Lord gave manifest tokens of his displeasure, and indignation: *in Ezek. 8. 4. Chap. 9. 3. Chap. 10. 18, 19. Chap. 11. 23.* Wee find the glory of God had forsaken the Temple, and was come to the midst of the City, where it stood to make one trial more to se whether the people would call him back by invocation, and lively repentance. All which divers motions of the glory of God, what doe they else but evidence Gods displeasure, and purpose to leave a people, and that his vengeance is at hand, when he begins to withdraw the most lively and sensible tokens of his presence, from those places

places where he was wont to ſhew himſelfe moſt familiarly? Laſtly, what fearfull, and prodigious ſignes of his wrath and indignation, went before their finall & utter deſtruction by the Romans, recorded by *Joſephus*, a great man of their own, Eye-witneſs, and actor of that Tragedy. A blazing ſtar like a ſword, and a Comet for a whole year together; A light, in the night about the altar, and the Temple as clear as day; A Lamb brought forth in the Temple by an Oxe brought in to be ſacrificed; The Eaſt gate of the Inner Temple, of braſſe, ſo heavy that Twenty men could hardly ſhut it, opening of its owvn accord; Stange ſights of iron charriots, and armed troopes in the aire compaſſing the City about. Yet their miſery of miſeryes did not overtake them, untill upon the day of Pentecoſt in the night; the Prieſts celebrating their holy rites, they heard firſt ſome motion or noiſe, then a voice ſaying, let us depart hence: after

ter vvhich they had not a day of comfort, nor a gratious looke from their God, but a fatall unparalleld deſtruction by the ſvvord of the *Romans* under *Veſpatian* and *Titus*, Father and ſonne: vvithout the ſvvord, and civill diſſenſions; famine, and peſtilence vvithin. All vvhich plainly ſhevves that vvhen God vvithdravves the lively tokens of his preſence, he is ſore diſpleaſed, and ruine is at hand. But let us ſee the ſignes of his diſpleaſure vvith us? peruſe the Chronicles of latter Centuries, and if you meet not vvith many you are blind: I ſhall cull out a fevv; After religious King *Edward* the VI. deceaſe, did not the Lord threaten this land and Church, in and by *Qu. Mary*? vvhoſe heart did not then faint and quaile vvithin him for the little hope that vvas left? vvas it any leſſe then deſolation hee did threaten in LXXXVIII by that ſame blaſphemouſly ſo called invincible *Armado*? were not Church and State, as a firebrand

brand ſnatch'd out of the fire of that helliſh Powder plot? I confeſſe theſe are mercyfull Terrors and threatnings, becauſe turn'd off by mercy into mercies. But I pray, what meant the building of *Iames* Chappel by *King James*; and afterwards ſending hiſſonne the late unfortunate *King* into *Spaine*, contrary to the advice of learned Divines and States-men at home, and Ambaſſadors from abroad reſiding here, who were rejected as men out of their little wit, becauſe out of their eſtate, by Gods viſitation of the Church in forreign parts. Did not the Lord play the Lion amongſt us, by ſuffering our ſinnes to prevaile to an unnaturall civill war, wherein father and ſonne imbrewed their hands in each others blood, brethren did butcher one the other; *of all the Vials of the wrath of God* powred down upon ſinners, it is one of the foreſt, when a man is fed with his own fleſh, and made drunke with his own bloud, as with ſweet

wine *Isa.* 49. 26. I conceive none will deny this to be a generall token of Gods vvrath with this whole nation. Again usually before some great calamity good and vvorthy men are taken away; this is a fearfull presage, (saith godly Dr. *Gibbs* now with God) that calamity is comming: Hence at all times the surviving godly have lamented the death of such.: as *David*, *Help Lord, the righteous are failed amongst the children of men Micah* 7. 1. 2. *Woe is me for I am like the summer Gatherings, and the Grapes of the Vintage, the good man is perished from the earth*: the reason of this mourning is rendred by *Isaiah* Isa. 57. 1. *The righteous perish, and noe man considereth it in heart, and mercifull men are taken away and no man understandeth that the righteous is taken away frō the evill to come.* their death presageth an evil to come. You will say it is a mercy for them to be taken away from evill; but what hurt commeth to us? Let *Ioash* a great wicked one, because

Isa. 12. 3. 2, 3.

Psal. 12, 1.

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a wicked King ſhew the reaſon in his Lamentation over old *Eliſha* now departing 2 Kings 13. 14. *O my father, my father*, the Charet of Iſrael, and the horſemen thereof. They are the pillars of the Church, and the Strength of the Weale publike, they are thoſe who make good both places and time wherein they live. they keepe away evill, and doe good by example and prayers. *Iob.* 22. 30. the innocent ſhall deliver the Iland; the good man delivers his neighbours amongſt whom he liveth by his prayers: or it may be read he ſhall deliver him that is not innocent a good man by his prayers ſometimes turnes away Gods judgments from the ungodly. We ſee how farre *Abraham* prevayled with God for *Sodom* *Gen.* 18. 32. Alſo *Moſes* for a whole ſinfull nation *Exod.* 32. 11. to *ver.* 14. A good man is Gods favorite, ſee *Ier.* 5. 1. What he will doe for the ſame, even ſpare the whole City. It is alſo a ſigne of Gods anger with a

nation, when he ſuffereth the Church in the ſame to be corrupted either in purity, corrupting the doctrine with hereſy. All politicians hold this as a ſigne of a Churches, and Lands falling, vvhen the old Enemyes of truth encreaſe: Or vvhen the worſhip or ſervice is corrupted by Idolaters and Schiſmatikes, who by diviſion break the unity, which is a preſerver, diſſention in judgment will ſoone come to diſſention in affection, and ruine vvill be the end Hoſ: 10. 2. Their heart is divided, their accord is gone, that cord is untwiſted, they cannot ſtand; As ſoon as men divide from God, he takes avvay his ſpirit; for he is the ſpirit of peace and concord: and then they give themſelves to ſeditions, and factions, never contented vvith any preſent ſtate and condition, till they have ruined all, and themſelves vvith it.

CHAP.

Chap. VIII.

The meanes to recall God, from departing further from us, and to keepe him ſtill with us.

1. THe firſt is fruitfullnes. Is God provoked with our barrenneſs, and begins to depart from us, then certainely fruitfullneſſe vvill keepe him vvith us, and ſtay him from departing further: fruitfullneſs in good vvorkes muſt make amends for our former barrenneſs, not one fruit or the other, or one good vvorke, or as many as may be numbred (as many content themſelves vvith, and anticipate their revvard by glorying all their life time in one good vvork or the other) but as our bad fruites, our ſinnes, are without number, ſo much more muſt our good fruites be numberleſs. In fruitfullneſs is a fullneſs.

1. Fullneſs of Duty, or Dutifullneſs.

2. Fullneſs of ſhame, for our former

mer barrenneſs: that is ſhamefullneſs.

3. Fullneſs of care, or carefullnes for our former negligence.

4. Fullneſs of pitty, orpittyfullneſs for our former harſhneſs.

5. Fullneſs of mercy, or mercyfullneſs for our former unmercifullneſs.

6. Fullnes of joy, or joyfullneſs for Gods ſparing us.

7. Fullneſs of thanks, or thankfullneſs for loading us notvvithſtanding our unvvorthineſs, vvith the choiceſt of his mercies and favours. It is obſervable in the Scripture, that the Children of women long barren proved moſt famous and excellent.

1. Of *Sarah*, *Iſaac* from whoſe loynes were multitudes deduced.

2. Of *Rachel*, *Joſeph*, that wonder of men and Angells.

3. Of *Hannah*, *Samuel*, that great Prophet and Prieſt of the Lord.

4. Of *Elizabeth*, *John* the Baptiſt of whom the Lord himſelf teſtifieth, among

among them that are born of women, there hath not risen a greater. So these Saints that have been begotten of spirituall barrennes, and converted from a sinfull life have proved most notable instruments of God glory. As Mat. 11. 11.

1. *Mary Magdalene*, the receptacle once of Seaven divels, after she was freed from them, had the honour to be the first Messenger of Christs resurrection, and to have her memory propogated with the glorious gospel *Mat.* 26. 13.

2ly. *Zacheus* a publican, an extorting publican, yet how gratious was he to Christ? yea how gratious was Christ to him? *Luk.* 19.

3ly *Paul* born out of due time, 1 *Cor.* 15. 8. yet outstript the rest, and *was in labours more abundant then they all, vers.* 10. Thus the last have been the best, as the last grapes make sweetest wine. It is fruitfullnes the Lord lookes for, the same must be answerable to our former vanities.

4ly. Adde to the former Converts *Manasses 2 Chron.* 33. 6.

5ly. Holy *Augustine* a great sinner first wrote after his conversiō twelve books of repentance. *Is Sion* (the Church) his Vineyard, the same must be fruitfull? Is the Church his garden, he goes thither to gather fruites *Can.* 6. 11. Are we the spouse of Christ, wee must be fruitfull for we are married to Christ, that we should bring forth fruit unto God *Rom.* 7. 4. But what are these fruites? *Gal*, 5. 22. *Love, Peace, Joy &c.* Let us with double diligence endeavour to redeeme our former barrennes, that so the Lord our God may continue with us.

2ly. A second means to keep God with us, and his blessing, is to acknowledge Gods superlative mercy in gathering and setling a Church here, passing by the greatest part of the World, & leaving them Aliens from the covenant without any hope, *Eph.* 2. 12. We might have perished in ignorance & blindnesse.

This

This hath been the practice of Gods Children.

1. It was the bleſſing that *Noah* gave to his Son *Iapheth* for his dutifullneſs, *Gen.* 9. 27. God perſwade *Iapheth* to dwell in the Tents of *Shem*, that is, to be united with the Churches of the Jews, the poſterity of *Shem*, which was fullfilled when the Gentiles became joynt heirs, and of the ſame body, and joynt Partakers of Gods promiſe in Chriſt by the Goſpel, *Eph.* 3. 6. *The partition wall being broken down Chap.* 2. 24. They became fellow Citizens with the Saints, and of the houſehold of God; and were no more ſtrangers and forreigners *Verſ.* 19.

2ly. *Ioſeph* became a great man in Egypt, might have made his Sons great alſo, amongſt infidels, but his chief care was, to adopt them into the true Church of God to be partakers of her bleſſings, *Gen.* 43. 13.

3ly. *Moſes*, Heb. 12. 24. *by faith when he was come to age* μέγας. By in-

ter-

terpretation of *Stephen*, *Act.* 7. 23. *Full forty years, refused to be called the son of* Pharaohs *Daughter, and chose rather to suffer adversity with the people of God.* Whatsoever *Moses* did being a Child, yet when he comes to discretion he refused to be called the Son of *Pharaohs* Daughter, & had rather live in the Communion of the faithfull, then to be a Prince amongst unbelievers. The expression is singular, ἀπέβλεπεν, he looked off from.

1. The honours, riches, profits, pleasures, that were appertaining to a Crown, from the pompe and honour of the World.

2. Hee looked off from the afflictions and miseries of Gods people, which he was to undergo with them.

3. He looked to the recompence of reward future. Hee looks off from the reproach of Christ, which would be but for a season; aswell as the riches and treasures, to that which would be everlasting. Therefore seeing it is such a great blessing to live

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in the ſociety of the faithfull, wee ought to be thankfull to God that he made us members of the Church. Be not like to many, who have lived & died in the boſome of the Church, yet have never taſted of the bleſſings & graces of the Church; like fiſhes in the Sea never taſting of the ſaltneſſe of it. This is the reaſon why many depart from the Church, becauſe they haue not taſted how ſweet the Lord is in the ſame. Seing that God gives more where he hath given much, let us praiſe him all the wayes we can diſcover. The manner of prayſing God is ſix fold.

1ſt. In mind, when we bear in mind the favours of God. Thus David *Pſal.* 77. 11. I will remember the works of the Lord, ſurely I will remember thy wonders of old. It was curſed unthankfulneſſe in *Iſrael* to make haſt to forget his works, *Pſal.* 106. 13. What can hee remember, that forgets the mercies of God.

2ly. When we erect monuments, pil-

pillars, and Trophies to continue the memory of Gods mercies. This ſhall be writtē for the generatiōs to come. *Pſ.* 102. 18. Thus Jacob reared an altar: *Gen.* 33. 20. to be a dumbe Catechiſme to poſteritie, or a gratefull memoriall of Gods favour in giving him power not only to prevaile with himſelf for a bleſſing; but with his Brother *Eſau* to divert deſtruction.

3ly. When we praiſe God upon inſtruments *Pſal.* 150.

4ly. When we praiſe God with our hearts, this enlivens all the reſt, if it come out of a pure heart. Bleſs the Lord all that is within me, *Pſal.* 103. 1. *All that is within me*, and all that is without me, but eſpecially all that is within me, bleſs the Lord O my ſoule. He loves little that can tell how much he loves.

5ly. When we praiſe God with our lips or tongues *Pſal.* 35. 28. *My tongue ſhall ſpeake of thy righteouſneſs, and of thy praiſe all the day long.*

6ly. When our lives praiſe God

1 *Pet.*

1 Pet. 2. 12. *Let our converſation be honeſt, that they beholding your good workes may glorify God in the day of Viſitation, Noli gloriari, quia lingua &c.* ſaith *Auguſtine*, never ſay you praiſe God with your words, when you diſpraiſe him with your workes.

A third thing we muſt doe if we vvill ſtay the Lord, and keepe him vvith us, is to pray for the Church, and to doe all vve can to keepe the ſame amongſt us, I have made it plaine; That all vvhich God hath done vvas firſt for himſelf, next for his Church. Now vvill God continue that amongſt us, which we regard not? Remember that in *Haggai* 1. 4. Is it time for you to dwell in ſeeled houſes, whileſt Gods houſe lieth in the duſt; a ſharp pointed reproofe. O yee ſilly wormes, ungratefull wretches, ſo lately, and graciouſly delivered to delight your ſelves in your ſeeled houſes, your graunges pallaces, and to be ſoe ungratefull to your

your God, as not to let him have his owne houſe: doe you not only ſeeke neceſſaries, but alſo your pleaſures before Gods honour. Did God regard the materiall houſe ſo much? No it was for their ſakes who did meet in it to praiſe the Lord. I doe not deny but it is a great bleſſing the Lord affords us in giving us materiall publike houſes, which we call Churches, from the Greeke κυριακὴ as it were the Lords houſe; which ſome corrupted in mind, or yeelding themſelves to be abuſed ſo far by Popiſh Antichriſtian Emiſſaries, as to deſtroy thoſe places of publick worſhip, that men might be driven into corners to their no ſmall advantage, as the Apoſtle imtimateth 2 *Tim.* 3. 6. by creeping into houſes they worke cloſely in corners, which openly they dare not adventer upon in our publike oratories. Pray then with the Church, we muſt with David *Pſ.* 122. 6. *Pray for the peace of Jeruſalem*, that is the Church of God, the whole Church

Church, and every part and portion of the ſame, every branch and member through the world, more ſpecially thoſe members that are eminent, not in outward profeſſion of religion, and Chriſtian name, but thoſe that are really ſuch, eminent in place, worth and ſervice, ſingularly we are to pray for our own Church which we have relation to, and the Principalls of it, Cities alſo and Vniverſities, and Schooles Seminaries of the Church, for thoſe now in Parliament, for the Common good, and ſo the Churches alſo, that God would ſtrengthen and enable them againſt all oppoſition they are like to meet with; for all that labour for the ſettlement of Chriſt meet with oppoſition from Satan & his Inſtruments, & are tormented by them. Neither are we to pray alone for Jeruſalem myſticall, but alſo for Jeruſalem literall, the converſion of the Jewes, *Cant.* 6. 13. *Returne, returne O Shunamite*; an earneſt invitation and perſwaſion

which

which the Church of the Gentiles makes to the Jewiſh Synagogue to come off from her former worſhip and adminiſtrations to the Evangelicall Covenant, that ſo both may be made one in that fullneſs and union, this is promiſed *Rom.* 11. 25. and not yet fulfiilled, therefore it is our dutie to pray for it. And as we are to pray for Jeruſalem the Church, ſo likewiſe collaterally againſt all enemies of the Church, for it is with the Church and her enemies, as it is with a paire of ballances, when one ſcale goeth up the other goeth down ſo that thoſe prayers that are made for the Church directly, reach collaterally againſt her enemies.

Queſt. But what is the thing we muſt wiſh, or pray for in behalfe of the Church.

Anſ. Dauid calls it peace in the forequoted place which according to the Hebrew phraſe comprehendeth in his lap all good things; protection of the Church, freedome of thoſe who

who are in dangers, preſervation of thoſe who are out of it. That God would reſtore thoſe that are overrunne, refine and purge them which remaine: That God would enlarge the borders of Chriſts Kingdome and adde dayly to the Church ſuch as ſhall be ſaved. But more properly if we conſider the peace we are to pray is threefold.

1. Peace with God, to cauſe his Churches to walke in the puritie and power of his ordinances; to maintaine true religion in doctrine and worſhip, which being left, all other things muſt needs decay. Tamper with that and all other bleſſings will be gon, they will betake themſelves to their wings, and fly away; Except we keepe our peace with God, all other peace will fall aſunder.

2. We pray alſo that we may be at peace amongſt our ſelves, enjoying civill peace, free from diſſention, diviſions, and diſtraction, that all thinke the ſame thing, goe the ſame

way, and all unanimouſly minde the glory of God.

3ly, We underſtand alſo peace forraine, from all oppoſition from without, that there may be no hoſtilitie, no invaſion of forrain enemies upon the Churches of God, and our Church ſpecially. One thing more by way of Caution, and that is, if we dreame of temporall peace only, and the bleſſings upō that, it is not worth the while to pray for the peace to the Churches of God, It may better proſper in warre and miſery. The primitive Church as long as it was perſecuted by the Dragon, was clothed with the ſunne, crowned with a Crown of twelve Stars, having the moone under her feet, ſhee contemneth worldly things, but that woman Chap. 17. is all cloathed in ſcarlet, and gold, outwardly rich, poore and beggarly within; we muſt therefore pray for a ſanctified peace, and that we may make good uſe of it. I had almoſt forgotten that which

David

David remembreth in his 51 *Pſalm.* 18. *That God would build the walls of Jeruſalem*, walls are fences againſt enemies; the Churches walls are diſcipline and order; this is that hedge keepes out the wild beaſt out of the Lords vineyard, late experience hath made it good; I will ſay nothing but as that *Roman Emperour*; *ſi diſciplinam amittimus, nomen Romanum amittimus*, and as it is in an Army and Commonwealth, ſo we dayly find it in the Church.

Motives to pray for the Church.

1. In Generall; There cannot be a better imployment for Chriſtians then prayer, and we cannot ayme at a better bleſſing, then a ſanctified peace and ſettlement both of Church and State. There is not a neerer relation we have to any for whom we ſhould wiſh all good then the Church. The neereſt relation that a Chriſtian hath to any for whom he ſhould wiſh good, is the Church, the greateſt bleſſing is a good peace and ſettlement

tlement; The moſt effectuall meanes to attaine this, is fervent prayer.

2. He that loves the Church will pray for her, it is a moſt certain ſigne, we doe not love the Church, nor Gods glory, if we will not ſo much as pray for her, even then when others ſeeke her ruine.

3. Our prayers for the Church give us a ſhare in all the Churches prayers, no prayers, no ſhare.

4. All our proſperity depends on the proſperity of the Church, all the good that God doth is for the Churches ſake. Out of Sion God bleſſeth, and true proſperity belongeth onely to ſuch as love the Church. The Church I have ſhewed is.

1. Gods houſe, the ſpouſe of Chriſt, and can there be a neerer and dearer relation to a Chriſtian then this, to tender the houſe of God, and ſpouſe of Chriſt.

2. The Church, if we be true Chriſtians, is the Mother of us all, all ſaints

ſaints Sons and Daughters, have the Church for their Mother: whoſoever denies her, denies alſo God to be his or her Father; In her we are born, in her we are new born: He is an unnaturall Son, and ſhe an unnaturall Daughter, who will not pray hard for her Mother in danger, who will not open their mouth to keep harme from their Mother. *Gal.* 4 26.

5ly. Such is the efficacy of fervent prayer that it ſtayes the hand of the Almighty, and (with greateſt reverence be it ſpoken to the divine Majeſty) in a manner binds the ſame: Prayers rule God. *Let me alone* ſaith, God to Moſes, *Exod.* 32. 10. The prayers of the faithfull ſtay his puniſhments, not by the prevayling of humane force above divine, but by condeſcending of divine grace to the deſires of the Godly. By prayer we obtain all things of God, whatſoever Gods divine power is able to bring to paſſe, a Godly Chriſtain may obtain by his fervent prayer.

6ly. We must of necessity pray, if we will obtain; Look for no blessing of God without prayer, *Psal.* 50. 11. Thou shalt call on me.

7ly. In praying for the Church, you pray for your selves, if you be a lively member of the same.

By these motives you may easily find of what temper and mould you are off, that shall read this; all pretend to Christianity, and to be members of Christ, now try the truth of this by your affection to the Church. The Church is Christs body; He is the head, you and others, if believers are members; If so then you feel, are sensible of the breaches made in this body: can a rupture, can a breach be made in a body, and a true lively member of the same not be sensible? It is a dead member that hath lost feeling, or at least benummed and stupified for the present; whatsoever you have done hitherto, yet now remember your duty to pray for the welfare of your Mother the Church;

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obſerve the ſad eſtate of the ſame: what the eye ſees the heart will mind: If we do not minde the Church, we will never carefully make our expreſſions to God for her. Take heed of the World, which like Ivy will claſp about your heart, and hinder it from thriving in Chriſtianity; Be not like that Canniball of Chriſtians, even the beſt Proteſtants, bloudy *Alva*, who when *Henry* demanded of him, whether he had taken notice of the great Eclips? Replyed, he was ſo much taken up with matters on earth, that he had no leiſure to mind heavenly things. I fear wee have too many ſuch amongſt our Common Chriſtians, who whilſt heaven and earth are on fire about their ears, and the Church in ruine, and themſelves in danger, yet like the *Syracuſan Archimedes*, they are in the duſt, minding nothing but earth: what is the Church to them, let Churchmen imploy their time this way. Such I would have to conſider

Heſt. 4. 14. the words of *Mordecai* to Queen *Heſter*. If thou altogether holdeſt thy peace at this time, then ſhall the Churches enlargement and deliverance ariſe from another place, but you and your Fathers houſe ſhall be deſtroyed.

To cloſe up all, do but conſider, that it is but almoſt the onely thing left us that we can do for the Church abroad, and our Brethren in the Jaws of Anti-Chriſt, to pray for them. It is an eaſy thing and of little coſt; none therefore may ſtick at it, to give his contribution of prayers and ſighs that way. If we neglect it, it will be a foul blot, we ſhall get as much credit by calling our ſelves to be Chriſtians, Members of the Church, as Pilate hath gotten to be named in the Creed.

4th. A fourth mean to keep God with us is to adde to Godlineſſe, Brotherly Kindneſſe, 2 *Pet.* 1. 7. This is the Daughter of Godlineſſe. He that loves God for his own ſake, will love his

his Brother for Gods ſake. This is the touchſtone of piety. This is a demonſtration that we love God, and his Church, his ſpouſe, and our Mother, with one and the ſame love, we love God, and our Brother; the difference is in the degrees & reſpects. God for himſelf, others for him and in him; I wiſh I might as truely write to you of this duty, as the Apoſtle 1 *Theſſ.* 4. 9. As touching brotherly love, we need not that I write unto you, for yee your ſelves are taught of God to love one another: Indeed ye do it towards all the Brethren which are in *Macedonia*, (in other parts of Chriſtendome.) But we beſeech you Brethrē that you encreaſe more and more, as you are taught of God to love one another. It is a thing very unpleaſing to God for Brethren to be at variance amongſt themſelves. By natures light, though dimme, the very heathens have acknowledged one God, and him the Author of unity and friendſhip *Plato* in his *Lyſis*; from the ſame

parents

parents, one Father, and one Mother, as from one ſeed, one root, one beginning by natures ordinance do ſpring two, three, or more Brethren; not for diſcord or contrariety, but that being many, they might the better one help the other. That Brother that warreth with his Brother, ſaith *Plutarch*, doth voluntarily cut off a member of his owne fleſh. All enmity breedeth within our ſoul a thouſand tormenting paſſions, eſpecially that enmity which a man beareth towards his ovvn Brother, as that vvhich is moſt prodigious, and unnaturall. *Xenophon.* May not many novv a dayes complain vvith *David*, *Pſal.* 55. 12. If mine enemy had done me this diſhonour I could have born it, if my adverſary had exalted himſelf againſt mee, I would have hid my ſelf from him; but it was thou, O man, my companion, my guide, my familiar; we walked in the houſe of God as friends. Of all the vialls of the wrath of God poured out upon ſinners, it

is

is one of the ſoreſt to be fed with his own fleſh, and made drunk with his own bloud, as with ſweet Wine, *Iſa.* 49. 26. When one ſhall deſtroy the other, and ſhed the blould of each other as eagerly and greedily, as if it were meat and drink to them, yea the moſt delightfull drink to them that could be, to be making havock off, and ſpilling the bloud either of other. But what will be the end of this? O the miſery of civill diſſenſions! I had rather mourn for this breach, then meddle with it. God knows how willingly would I ſpend life and all that little my good God hath bleſſed me with, for this earthly paradiſe, or Canaan flowing with milke and honey, if it would avail any thing: But I well ſee that teares are fitter for this, then words; onely I beſeech you (not to lay open the evils, which have already come upon us by the diſcord of Brethren, it would be over long, & tedious,) note the chiefeſt evils of this enmity. It is

1. A joy, and an encouragement to the enemies of the Goſpel, our diſcord is their Muſick; oh what a ſight is this! Brethren ſtrive, While the enemy ſtands ſtill, laughs and triumphs; *Bellum hæreticorum, pax eſt Eccleſiæ*, ſayes *Hilary* of old; we invert it upon our ſelves, our war in the Church is the peace of hereticks. As it is in an army of men at deadly variance amongſt themſelves, the adverſe party againſt which they ſhould wholly together bend their forces, will ſay, we ſhall not need to do much, they will pull down and deſtroy themſelves; This is their joy.

2. The wounding of the weak is another great evil, ariſing from the diſcord eſpecially in religion, many if they are not caſt down, or turned out of the way, at leaſt wiſe are much hindred: would to God I could either deny this with truth, or amend it with tears; oh the wofull caſe! How many do learn to fit their faith to the times, and are more impatient of a re-

a remedy then of the diſeaſe.

3. Again, This diſcord brings contempt to both parties, the Miniſters of the Goſpel eſpecially, which ſhould be had in precious account for their work ſake. The vulgar doth not diſtinguiſh between the ſubſtance of Religion and the Ceremony. But prayſed be God our differences are thoſe of *Paul*, and *Barnabas*, not thoſe of *Peter* and *Magus*. Rome is cryed up for unity and peace; yet *Bellarmine* a witneſſe without exception, acknowledgeth and reckoneth up 237. Contrarieties of Doctrine amongſt Romiſh divines. But that which is worſt of all by diſcord.

4. The glorius Goſpel of Jeſus Chriſt is diſgraced, in the diſgrace of men, the power of the Miniſtry is weakned, for where the teacher is deſpiſed the Doctrine is little regarded.

5. A fifth meane to pleace God, & ſtay him, is delivered by the Apoſtle 1. *Theſ.* 4. 11. *Study to be quiet, and meddle*

meddle with your own busines, and to worke with your own hands: φιλοτιμεῖσθαι seeke after peace and quietnes, with a kind of holy ambition (even as the ambitious for honour,) thinking it our honour to live at peace. To calme our turbulent spirits, and to live at peace: we have here

1. the duty φιλοτιμεῖσθαι ἡσυχάζειν study to be quiet.

2. Meanes availeable to performe it. Hither to turne the streame of our ambition, and if we will needes bee judging, to vse our judgement in this, not to put a stumbling block before the weak *Rom.* 14. 13. The quiet recommended unto us importeth not only peaceablenes, and shunning contentions and vaine janglings, but a contented calme conversation, opposite to tumultuous turbulency, and restles intermeddling with things that concerne us not: as God hath distributed unto every one, saith the Apostle, *so let him walk, and so ordaine I in all Churches:* 1 *Cor.* 7. 17.

1.

1. God hath ordained the ſeverall places and callings.

2ly. He hath given gifts of abilitie to men to performe the things he requireth in the ſame.

3ly. He hath alſo ſet the bounds and limits within which every one is to keep himſelfe, and to walke orderly, medling with that which appertaineth unto him: this is an holy thing and comely, a preſerver of unitie wherein God delights. A duty much to be endeavoured; in no age, or Church more neceſſary to be urged then our owne; abounding with ſo many buſie ſpirits, and reſtleſs malecontents. *Athens* it ſelfe was never ſo madde upon novelties as *England* now, whence it comes to paſs that ſome through their ambition to be ſingular, and popular, to draw diſciples after them, have as it were gone down to hell for new faith and hereticall doctrines, not contented with the old. Churches in forraigne parts have complained of it, divers

years

yeares agoe when things were nothing so bad in this respect, as since they have been, the *Walachian* Churches in an Epistle sent to the *Assembly of Divines at Westminster*, set forth the haynousnes of the crime. Let your conscience judge say they) how all kind of heresies can pass unpunished, manifold seeds of schismes be sowne, and prophane doctrines of errors commonly vented abroad in that Citie, yea in that nation, which by so expres, sacred, and severe an oath hath bound it selfe before God, to cast out all errors, heresies and schismes from the house of God. I wish with all my heart, we had not made our selves a reproach amongst Papists, and a scandall amongst the enemies of the Gospel. But let the unseduced consider the judgement of Christ, & his Apostles. Concerning such novellists, Christ calls them *Joh.* 10. 8. *theeves and robbers; ravening wolves in sheeps cloathing, Matth.* 7. 15. as if he should say

in

in appearance harmeleſs, but whatſoever ſhews of good will they make, they ſeek to deſtroy your ſoules. The Ap. 2*Cor.* 11.13. terms them deceiptfull workers becauſe whatſoever maſk of zeale they put upon them, as if they ſought nothing but Gods glory, yet indeed they ſought their owne gaine, and wrought upon advantage, *Phil.* 3. 2. *Beware of Dogs* that is falſe Apoſtles who barked at the light of truth, ſnarled and bit ſound and ſincere preachers, with their ſlanders *Ezech.* 13. 4 foxes in dry places, that is in places where no poultry or other birds are to feed upon; whereupon being hungerſtarved they gape after prey, and ſeiz upon the meaneſt food, verſ. 19: handfulls of Barly, any light reward, and peices of bread, *Horum genus aliud domeſticum & occultum eſt, aliud externum & manifeſtum; Illud vero longe nocentius, eorum inquam, qui in Eccleſia contra Eccleſiam ſentiunt, Hieron. Tom. 6. in Micah. cap.* 6. Some of them are

cloſe within our walls, others without and manifeſt: of the two thoſe are the dangereſt, who being in the Church ſpeak againſt the Church: have not we ſuch as the Apoſtle ſaith crept in, private perſons, which would ſeeme very religious, and to ſeek the holy unitie above others, which leave the dutie of their places and callings, and buſie themſelves with thoſe matters which doe not belong to them, ſuch the Apoſtle commands.

1. To doe their owne buſineſs. And

2.ly. To work with their owne hands. Theſe are meanes availeable to preſerve unitie, quietneſs, and peace, cauſe the way of God, true religion to be well ſpoken of, and winne them that are without the truth, that is, unbeleevers, infidels. Although ſuch in things ſpirituall know little or nothing, becauſe they are ſpiritually diſcerned. 1 *Cor.* 2. 14. Yet have they written within

in their hearts ſome naturall princi-
ples of the Law morall, by which
they are directed to order their own
Lives, and enabled to judge of other
mens; but thoſe account the matters
of their trades and ſciences, to which
God by their inclination, diſpoſition
naturall, and inſtruction of their
Maſters hath called them, too baſe;
or as if the Care of their familie
were a thing over vile, they ſet theſe
aſide and neglect them, and take
upon them greater and higher buſi-
neſs. They labour not with their
hands, nor meddle quietly with their
owne buſineſs, but bind all the po-
wers of their mind, to except againſt
Church and State; As if God had
made them to be overſeers of the
Governours and Teachers, they diſ-
pute and reaſon about Goverment,
and the duties of Governours and
Teachers, wandring about and ſeek-
ing to perſwade and draw others to
their mind. But who hath given
them power to diſpute with this rule

of the Apoſtle. Let ſuch anſwere to the following particulars.

1. Hath God called them, and ſet them on worke, about greater things and freed them from theſe.

2. Is there not labour, and paines and care to be taken in inſtructing their Children, and ſervants in the way of God? In providing earthly things, neceſſary for himſelf & them *leſt they deny the faith, and be worſe then Infidells.* 1 *Tim.* 5. 8?

3. Is not he more worthy blame that findeth fault with the greater, and doth it not in the leſſer, When the greater is more difficult to performe? To neglect his own little family, and his own defects, and to give himſelf in words and deeds to deprave the publike guides.

4. Is the truth obeyed, or God well pleaſed by ſuch wayes? When the Ruler & guides of Gods people do amiſſe, a man is to be ſorry at it, & he is to look to his own wayes that he keep upright before God. But when

when in reprehending that which others fail in, hee neglecteth his own calling how ſhall he free himſelf from that of the Apoſtle; *Rom.* 2. 1. Thou art therefore inexcuſable, O man, that judgeſt an other, for wherin thou judgeſt another thou condemneſt thy ſelf, for thou that judgeſt doſt the ſame thing; lament and ſorrow for evil, conſent not in any wiſe, follow the wayes of the Lord, obey the rules of the word; and let all men keep their place and ſtanding which God hath ſet them in, and ſo walke as that they may Anſwere before the high judge, and give account how they have diſcharged their duty.

6. Sixthly. If you would have God ſtay with you, and his bleſſings, ſeparate not from the Church his people, *God bleſſeth out of Zion*, If by the Miniſtry of the Goſpel God daily adds to his Church, member, ſociety & externall communion of the faithfull ſuch as ſhall be ſaved; then it is

a dangerous ſymptome of their reprobation, who ſeparate from the Church: I ſhewed formely ſome of the priveleges of the Church, lo here an other dignity of it, There is no ſalvation out of it: it is like to Noahs Ark, for as in the World all periſhed that were not gathered into the Ark, their wiſdome, Towns, Caſtles and goods could not ſave them, ſo all that are not gathered into the Church they ſhall periſh, the Church is the Ark of God there is no ſalvation but in Sion, that is the Church of God: therefore the holy Word ſaith, of thoſe God had a purpoſe to ſave, he added to the Church ſuch as ſhould be ſaved, and that from day to day he added them, *Eph.* 5. 23. It is ſaid that Chriſt is the ſaviour of his Body, now the Church is the Body of Chriſt, therefore there are none ſaved but the Church, that is none but they which are joyned to Chriſt the head, and become members of him, hold therefore full com-

munion with, it, and ſuffer not your ſelves to be drawn from the ſociety of it, *John.* 6. 68. When many ſlipped away, Chriſt ſaid to the twelve, will ye alſo go away, Peter anſwered; *Lord, to whom ſhall we go, thou haſt the Words of eternall life*, when you ſee others to go out of the ſociety of the Church, ſay you, whither ſhall we go? Here are the Words of eternall life, here are the means to get faith and repentance, here are the means of ſalvation: remember what the Apoſtle ſaith, *Heb.* 13.9. *Be not carried about with divers and ſtrange Doctrines, for it is a good thing that the heart be eſtabliſhed.* As God hath upheld Religion among us ſtrangely, and miraculouſly doth yet, ſo let us hold it faſt and perſevere in it, to the end, Though an Angel from Heaven, much more though a Prieſt or Jeſuit from Rome, an Anabaptiſt, or a ſectary Preach unto us any other Goſpel, be carryed by none of them all: carry to Chriſt, be not carryed

from Christ, take heed therefore of false Prophets.

Chap. IX.

Of false Teachers.

THe state of Christs Church militant here on Earth, never hath been, nor is now, nor ever shall be so happy, as to bee free from false Teachers; She cannot escape this grand evil, so long as there is a Sheeps-skin to be gotten for a Wolf to maske in: Acts 13.6. or a Sorcerer *Elymas* can usurpe the name of *Bar-Jesus*.

These have been and will be, till Christ hath housed all his friends, & imprisoned all his enemies. This is a true Prophesy of a false Propheſy. But you demand what is false Do- 2 Pet. 2.1. ctrine, & who are the Teachers thereof?

1. False Doctrine hath divers names in holy writ; according to the divers conditions of the same, arising from the Authors, matter, and degrees.

1st. For

1. For firſt Chriſt calleth them *Mat.* 13. 38. to 41. *tares* (*Zizania*) ſaith a learned man is blaſted Corne or deafe eares which grow up with the good corne, and cannot be diſcerned from it untill the harveſt, and then it proveth naught. So will all falſe doctrine, though pleaſing now prove falſe in the end; together with all hypocrites *verſ.* 41. ſcandalls, which is the bridge in a trap, which when the mouſe or any other vermin puts downe they are taken; falſe doctrine then gives ſcandall, that is ſets a trap in our brothers way to take and deſtroy him.

2ly. The Apoſtle 1 *Cor.* 1. 10. calleth the ſame ſchiſmes or diviſions.

1. Falſe doctrines in a manner divide Chriſt and teare him in peeces by making him the head of two divers and diſagreeing bodies, himſelf being but one.

2. They divide themſelves from Chriſt by going to a falſe Chriſt.

3ly

3ly. They divide themſelves in heart to be found faultie *Hoſ.* 10. 2. and *verſ.* 11. he ſtileth them contentions or ſtrife. *Boni Catholici, quod ad fidei doctrinam pertinet ita quærunt, ut abſit decertatio periculoſa,* ſaith *Auguſt.* Good Catholike Chriſtians do queſtion, as that they avoid dangerous contending; But men of corrupt minds and deſtitute of the love of truth, contend not that error might be overcome of the truth, but that their ſayings may goe for currant, and other mens be put down, *Salamander-like* they are ſo cold in charitie, that they cannot live but in the fire of contention: out of it they are as it were dead, but if engaged in ſome contention then are they lively. This is the vvay to ruinate the Church, Altar againſt Altar, Profeſſor againſt Profeſſor, vvho getteth thereby? Sathan, the Papiſts, to vvhom vve have given this ſtaffe to ſmite us vvith, namely our contentions. A grievous ſinne Companion of the blackeſt

blackeſt iniquities *Rom.* 13. 13. The marke of carnall men 1 *Cor.* 3. 3. The doctrine then of falſe teachers is like themſelves, deceitfull making ſhew of good, and vvholeſome corne for food of the ſoule, but in truth it is blaſted and deafe; yea the ſame is full of danger, hiding traps to take and to deſtroy, dividing from Chriſt, yea Chriſt himſelf, and their ovvn hearts, to the ruine of the Church and themſelves. *Rom.* 13. 13 1 *Cor.* 3. 3.

2ly, If the doctrine be ſo deceitfull and dangerous, vvhat are the teachers? The Scripture deſcribeth them alſo both in the old and new Teſtament. *Ezkiel* names them foxes chap. 13. 4. Subtile, ravenous, of whom the ſpouſe complaineth 2. *Cant.* 15. that they *Spoile her vines*, that is members of the Church, the faithfull, the Churches. And that falſe prophets, or falſe teachers, are ſuch appeares by their fruits and natures having not only the craft of that beaſt transforming themſelves. 2.

Cor.

Cor. 1 1. 13. carrying a Fox in their boſome, when they are lambes outwardly; but alſo the bloudy rage and crueltie, where they get power, none being like them: for never did the Church of God ſuffer more from the maddeſt and blindeſt heathen, then ſhe hath done from hereticks and ſchiſmaticks, that were among them. In the new Teſtament Chriſt calleth them theives and robbers, ſeeking to deſtroy, ſlay and kill *Joh.* 10. 18, *ravenous wolves verſ.* 15. λύκοι from λυκῶω to teare in pieces; ἅρπαγες, *rapaces*, ravenous, *Act.* 20. 29. *grievous wolves not ſparing the flock.* *Horum genus longæ nocentius qui in Eccleſiâ contra Eccleſiam ſentiunt*, ſaith *Hieron.* Farre more dangerous are they, who in the Church hold againſt the Church. Great danger is intimated by Chriſt, to be imminent to poore Chriſtians, from falſe teachers. They as wolves are of a bloudy nature, and their enmitie and crueltie to the ſheep is ſuch, that ſtrings made of both

both their guts, and joyned together in one muſicall inſtrument, wil never be conſonant; ſuch enmity and contrary nature is between faithfull Chriſtians and falſe teachers. The wolfe invading the flock, never leaves till he have killed all. In like manner falſe teachers ſeeke to infect and deſtroy all. Like the divell their Father they goe up and downe like a roaring Lion ſeeking whom they may devour. Paul deſcribes them exactly *Act.* 20. 29. 1 *Pet.* 5. 8.

1. They are wolves, who both by their doctrines and manners, ſeek to deſtroy the harmeleſs and innocent ſheep.

2ly. Grievous they are and ravenous, by which their cruelty is noted, which is alſo explained by him in theſe words, *not ſparing the flocke.*

3ly. Of our owne ſelves ſhall ſuch men ariſe, they ſhall not come from without, ſuch deceivers are the more dangerous.

4ly. They ſhall ſpeake perverſe things

things, broaching falſe and hereticall doctrines.

5ly. Ambition and pride ſhall cauſe this, to draw diſciples after them.

Chriſt gives us two markes, by their Garments and fruites, not of life and manners, ſo much as of doctrine *Mat.* 7.,15.

1. What are thoſe ſheepes Clothing.

Anſ. 1. In generall, by clothing whoſe uſe is to cover, we underſtand their cloſe comming in, their creeping into houſes, 2 *Tim.* 3. 6. Their chiefeſt care is to cover, hide and conceal at firſt, that which they chiefly intend to bring in.

2. Their good words and fair ſpeeches, by which they deceive the hearts of the ſimple. χρησολογία, good words, when a man maketh ſhew of much goodneſſe, in words, but is nothing ſo in ſubſtance, and deed. εὐλογία, many good prayers, and eloquent counterfeit zeal, which hereticks

ticks and ſchiſmaticks uſe, to draw the ſimple to their ſide and opinions. Beware of ſuch ſugred and faire tongues, thus ſuch ſubtill Merchants do vent their bad wares, ſhew their errours not naked, but cloaked with good works, and fair ſpeeches. Thus did the Phariſees under pretence of long prayer devour widdows houſes. *Mat. 23. 14.*

3. Their uſing or rather abuſing the Scripture, wreſting, corrupting, mayming, eluding the ſame, and thus with Satan the Arch-heretick they cover their errours. *Sub nomine Chriſti, docent, quæ contraria ſunt Chriſto, nec mirum ſi aliquos ſeduci videamus ab his, cum Dominus dixerit, multos ſeducent.* Under the name of Chriſt, they teach things contrary to Chriſt, and ſhall we wonder to ſee ſome to be ſeduced by them, when our Lord hath foretold they ſhall ſeduce many? *Ierom. Aliunde ſuadere non poſſent de rebus fidei, niſi ex rebus fidei.* Whence ſhould they perſwade matters of faith,

faith, if it were not out of thoſe writings of faith: ſaith *Tertullian.* Thus *firmos fatigant, infirmos capiunt, medios cum ſcrupulo dimittunt.* They weary the ſtrong, take the weak, and the middle ſort they leave diſtracted with doubts.

2 Tim. 3. 5. 4. Fourthly, formality is meant by Sheeps cloathing μόρφωσις not μορφὴ; not the true forme and eſſence of Godlineſſe, but an outward conformitie, a reſemblance, vizard or ſhew of holyneſſe. All their outward carriage is ſo compoſed, as if they onely were true Chriſtians, they profeſſe Religion, ſpeak well of God, of Chriſt, and diſcourſe well concerning outward righteouſneſſe, and holyneſſe of life; that if all Religion were to be meaſured by the outſide, they could not chuſe but go for good Chriſtians. But what ſaith the Apoſtle of ſuch, *Tit.* 1. 16. *They profeſſe indeed they know God, but in works they deny him,* they expreſſe no ſuch things in their lives and converſations they have

have onely drawn a fair glove over a foul hand, ſuch were *Baals* Prieſts, 1 *Kings* 18. 28. And the Phariſees; *Matth.* 23. 27. *They made clean the outſide*; that is, Hypocrite-like, they made much adoe about Ceremonies and outward indifferent things, but for the inward, and moſt neceſſary parts of Gods worſhip they are very careles. The Apoſtle therefore in this place gives certain markes whereby we may try our own hearts and ſpirits, then others: It is a very hard thing to knovv a Hypocrite, being a lurking ſin, ſo maſked, as there is little, or no outvvard difference, betvveen the ſound and unſound. They are very Divel-like, vvho dare range every profeſſor under this title, and marke him vvith the black cole of Hypocriſy. For though it be true that a Hypocrite muſt be a Profeſſor, yet it is falſe, that every Profeſſor muſt be a Hypocrite.

The Apoſtles markes are.

1. They Profeſſe they knovv God;

a Hypocryticall falſe Teacher, is a great Profeſſor of Religion, his care is to ſeem to be that he is not.

2. By works they deny him; all his Religion is in outward profeſſion, ſeparated from the inward ſincerity of the heart. That which God delights in, an humble and contrite ſpirit, they regard not, and that which God deteſts they offer to him, a naked outward formality; he is ſwan-like, white without, but his fleſh within is black, Chriſts compariſon fits them beſt, they are Foxes whoſe skin is better then his fleſh.

3. Thirdly, diſobedient, or want of the obedience of faith: they make a great ſhew of faith, much knowledge, much talke of Piety, but ſecretly in their courſe depart from the word with pretence of obedience, like the Son in the Goſpel, *Matth.* 21. 28. Being bidden of his Father to *go into the Vineyard*, ſaid yea, but for all that went not, ſuch profeſſe much readineſſe and willingneſſe to ſerve God, but doe it not.

4.

4. Fourthly, The fourth marke is ἀδόκιμος, reprobate, not as oppoſed to the elect, but to thoſe things they undertake, as true Chriſtians, when they ſhall be brought to the touch-ſtone, they ſhall be like reprobate ſilver, unaprooved, without proof, all naught.

5. The fifth thing meant by Sheeps-cloathing, is pretence of inſtinct, revelations immediate, and extraordinary from the Spirit of God, *Micah.* 2. 11. If a man walking in the Spirit, that is, ſay, he have divine inſpiration, yet ly falſely, impudence of falſe Teachers is ſeldome leſſe then blaſphemous, what blaſphemy greater then to give out to be guided by the Spirit of truth, when it is the Spirit of errour all this while; *Thus Simon Magus had his Helena, Mahomet* his dove inured to fetch food out of his ear, is pretended by him to be the holy Ghoſt, whiſpering into his ears, what he ſhould enact for the people.

6. The ſixt thing meant by ſheeps cloathing is mentioned by the Apoſtle 2. *Theſ.* 2, 2. word and letter. Theſe falſe teachers pretended they had heard it from Pauls own mouth, and withall forged letters and fathered them upon the *Apoſtle:* forgery is noe new thing in falſe teachers, and other impoſtures: Apoſtles yet ſurviving, they publiſhed under their names Evangellicall ſtories. Is not the cauſe deplored, which but by ſuch baſe ſhifts cannot be ſupported?

The Second marke by which falſe teachers are known is expreſſed by Chriſt in the 7ht of *St Mat.ver.*16.20. *by their fruits you ſhall know them,* that is by their falſe doctrine, ſelfe ſeeke-ing and wickedneſs, *ver.* the 23: they work iniquitie 2. *Pet.* 2. 1. 2. *&c.* which at laſt ſhew what they are, as ripe fruites doe trees. Every one then muſt with the *Nobler ſort of Beræa, Acts* 17. 11. bring the doctrine of falſe teachers to the touchſtone of the

the Scripture, and he will ſoone find whether they bee true or falſe.

1. Thus the doctrine of the Papiſts concerning the Lords Supper will ſoone be found defective, if you compare the ſame with Chriſts firſt inſtitution *Mat*, 26. 26. *Mark*. 14. 22. *Luk*. 22. 19, and 1 *Cor*. 11. 24. Their worſhiping of Saints, and praying to them, will be found contrary to Scripture, 1 *Tim*. 2. 5. 1 *Joh*. 2, 1. So all other points wherein we differ.

2. In like manner Swenkfeldians and Anabaptiſts leading men from the Scriptues to enthuſiaſmes or private revelations, will ſoone be found falſe by theſe following rules.

1. In matter of Propheſie, as is predi&tion of future things, not interpreting Scriptures, the event muſt trie it, *Deut*. 18. 22.

2ly. In matter of Doctrine. To the law, and to the teſtimonie, If they ſpeak not according to this word there is noe light in them *Iſa*. 8. 20. though with ſignes and won-

ders they ſhould confirme their doctrine, yet if it lead to other Gods Iſraell muſt not attend *Deut.* 13. 1. 2, 3. Is it another Goſpel, but different, not contrary to that already received? though *Iſaiah, or Paul, or* παρ ὁ *Peter*, yea an *Angell from Heaven* ſhould publiſh it, we *muſt hold him accurſed. Gal.* 1. 8. 9.

Queſt. What ſhall ſimple and plaine people doe, who know not the points in queſtion between either ſide?

Anſ. 1. Let them not be careleſs therefore, but remember the caveat of the Apoſtle *Acts.* 20. 28. Take heed therefore unto your ſelves, it concernes your ſoules danger; It is your fault if you be infected and ſeduced: Falſe doctrine is like a Cancer or Gangreene, it frets all that is ſound and in the end killeth. 2 *Tim.* 2. 17. falſe doctrine puts men beſide their mind or right wits; madneſs ſeizeth them who give way to unſound doctrine 2 *Theſ.* 2. 2. This needes no further evidence then our preſent daies

daies, in Anabaptiſts, Quakers, their running out of their cloath, ſheweth the running out of their wits. *Paul* ſticks not to impute madneſſe to the ſeduced *Galatians c.* 3. 1. & conceits a kind of witchcraft,& ſtrong inchantment to poſſeſſe them. 2 *Tim.* 3.8. He ſaith they are without Judgment, & *ver.* 9. *fooles.* That clauſe of the admonition in the fore-quoted 2 *Theſ.* 2. 2. ſhould diſwade levity and unſettledneſs in matter of faith and religion, becauſe it breedes anxiety, & trouble of mind,reſtleſneſs they do but trouble you that bring in another Goſpel. Thus much by way of caveat.

2. Secondly, common people are not ſo ſimple as many make themſelves. I am ſure they are more to be ſtudied then books, they have skill enough in Law, in buying & ſelling you ſhall find them wary and crafty enough. Let them then give attention to the word,this will make them wiſe unto ſalvation; let them learn their Catechiſme, which wee may

not unfitly call the little Bible, and out of the ſame they may diſcover falſehood. Catechiſme is that forme of Sound words, 2 *Tim.* 1. 13. A ſhort ſumming of the chief heads of faith and charity, unto which we may referre all things of Religion; the *Syriack* calls it holes or boxes, a ſpeech borrowed from Merchants, who have their divers boxes or holes, wherein they put their ſeverall ſorts of money. The chief heads of Catechiſme are ſuch common places.

1. Learn well to underſtand the articles of your faith, & you will eaſily perceive a falſe doctrine againſt faith.

2. Learn the ten Commandements and you ſhall know, how to carry your ſelves towards God and your neighbours, and eaſily diſcover ſin in thoughts, word and deeds.

3. Learn to underſtand the Lords prayer and you will know what to pray for to ſupply your wants, and what to pray againſt.

4. In like manner the Doctrine of the

the Sacraments, to ſeal, not to ſcruple your faith. Parents do Satan great ſervice, in keeping their Children off from this ſo profitable, ſo neceſſary an exerciſe; directly contrary to that *Eph.* 6. 4. *Bring them up in the nurture and admonition of the Lord*; Parents cannot do more for their Children, then make them the Children of God. It was an heroick Mother who ſaid of a cowardly Son, *Malo filium habere mortuum, quam bello mutilem*, ſhe wiſhed her Son dead, becauſe unfit for war to fight for his Countrey. How much more ought Chriſtian parents rather wiſh to have no Sons, then they ſhould not be Gods ſervants. *Aulus Fulvius* when his Son was taken in the Conſpiracy with *Catiline*, ſpake thus unto him; *Ego te non Catilinæ, ſed patriæ genui.* I begot thee not to ſide with *Catiline*, but to ſerve thy Countrey againſt *Catiline*. Much more ought we to labour that our Children may fight under Chriſt the Captain of their ſalvation

vation, againſt the World, the fleſh, and the Devil, and not againſt their God : *Zeuxis* having painted a boy carrying grapes, in a basket, obſerved the birds to peck at them, was angry with himſelf for not painting the boy more lively, which was his chief intent; then ſure the birds durſt never have been ſo bold; If parents had but ſo much care to forme their Children with grace, as they are willing to ſet out their bodies with needleſs curioſities, truely thoſe birds of prey, the world, the fleſh, and Devil, would never dare ſo boldly to pecke at their ſoules.

Fathers and mothers, will you have your Children to be ſervants to be ſervants of God, and heires of heaven, take this courſe

1. Be ſetled your ſelves in religion, be not carried about with divers and ſtrange doctrines; for it is a good thing that the heart be eſtabliſhed with grace.

2ly. Then acquaint your Children with

with the grounds of truth neceſſarie to ſalvation, by catechiſing: Inure them to read the Scriptures, and to marke ſuch places as confirme Religion, or check corruption of life. Joyne iſſue in this, that as your Children wax in ſtrength and ſtature, ſo they may grow in grace and favour both with God and man. Then you parents may ſtile your ſelves *Naomies*, beautifull, if you performe this; If you neglect it, you will be *Marah*, full of bitterneſs; And your Children *Ichabods*, for the glory of God is departed from them. and ſo they are *Lo-Ammi*, not Gods pepple. *Ruth.* *Hoſ.*

3ly, Let common people who have not their ſenſes exerciſed *Heb.* 5. 14. namely in the Scriptures, as appeareth by the oppoſition. They that uſe milke, are inexpert in the word of Righteouſnes, that they may be able to diſcerne betweene doctrine and doctrine, betweene the puritie of the Goſpel, and the impuritie of

Popery

Popery, and all errors and hereſies whatſoever: ſuch then I ſay, that are not exerciſed in Scriptures, & points queſtioned are in a ſpecieall manner to beware of falſe teachers, as Chriſt bids them, carefully to marke, and avoid falſe teachers and Brethren, *Rom.* 16. 17. The Apoſtle putteth this admonition in the very end of the Epiſtle, to note that amongſt all other things formerly written of, this in eſpeciall is not to be forgotten. We may not keep company with ſuch, leſt we be corrupted and perverted by them, for our nature is prone to error, and ſlow to truth; It is ſpoken to all; Let them alone, they are blind leaders of the blind *Mat.* 25. 14. *Beware of the leaven of the Phariſees* c. 16. 6. All are cõmanded to try the ſpirits 1 *Joh.* 4. 1. To trie all and keep that which is Good 1 *Theſ.* 5. 20. Neither to be carried about with divers and *ſtrange doctrines Heb.* 13. 9. *nor to be toſſed too and froo, and caried about with every*

every winde of doctrine. Such are the Chaffe *Pſal.* 1. 4. light, exceeding unconſtant, vaine, uncertaine, mutable, and changeable, they have noe certaine ſtay. Therefore the winde of Gods wrath will ſuddenly ſcatter, and drive them away. The Apoſtle 2 *Joh.* 10. directs his bleſſed Lady.

1 Not to participate with ſuch indeed that bring not the doctrine of Chriſt; Receive him not into your houſe; why? this ſeemes incivility, may we not receive ſuch till they diſcover what they are, and then turne them out?

Turpius ejicitur quam non admittitur hoſpes. You ſhall have more a doe to eject ſuch, then to keepe them out at firſt: therefore ſhut up the doores of your houſe againſt them.

2. Not to participate with ſuch in word *ver.* 11. *neither bid him God ſpeed,* as if he ſhould ſay, be ſofarre in ſhewing him any kindneſs in deede, as vouchſafe him not a kind word or greeting, wiſh him no joy, no comfort

ſort afford him not a good word, or familiar ſpeech, ſhew no token of familiaritie to him. He renders a reaſon; for he that biddeth him God ſpeed, is partaker of his evil deeds, and if we be partakers of their ſins, we ſhal be partakers of their plagues. Salutation is a ſign of love; we may not love them, therefore not ſo much as ſalute them. *Marcion* the heretick meeting *Iohn the Euangeliſt*, and asking if he knew him; I know thee, replyed the other, *to be the firſt born of the Devil*. Wee muſt not ſalute ſuch familiarily as we do the ſaints of God, and Brethren in Chriſt, but rather ſhew a deteſtation of them and their Doctrine. As they be our enemies, we ought to love them, and may ſalute them; as they be Gods enemies we muſt hate them: *David*, *Pſal.* 129. 21. Shews the manner; do not I hate them, O Lord, that hate thee? yes, I hate them with a perfect hatred: Wee muſt love the nature which God made, hate the evil

which

which the Devil made. Our houſes ſhould be open to the Preachers and Profeſſors of the Goſpel, but not ſo to corrupt teachers. Reaſons given are theſe.

1. It is a thing diſpleaſing to God, to give entertainement to his Enemies: *Iehu* the ſeer reproved King *Iehoſaphat* for joyning with Ahab: wouldſt thou help the wicked, and love them that hate the Lord? 1 *Chro.* 19. 2. God gave us our houſes, they muſt be for his friends, and not for his Enemies.

2. The Godly will grieve at it, and ſhall we grieve them for whom Chriſt died? *Rom.* 14. 15.

3. It may bring a bad report upon our ſelves, that we like of them and approove them, whereas *wee ought to abſtain from all appearance of evil*, 1 Theſ. 5. 22. *And provide things honeſt before God and men*, 2 Cor. 8. 21.

4. It may endanger our own ſouls, their word fretteth as a canker, 2 *Tim.* 2. 17.

2. 17. It may overrun us and infect us, ere we bee aware.

5. It may encourage them in their wickedneſſe, *Ezech.* 13. 22.

6. It may pull Gods wrath on our houſes, and us; God bleſſed Potiphar and his houſe for Ioſephs ſake, *Gen.*34. 5. &c. & 30.27. *Laban* for *Iacobs* ſake: So the *Shunamitiſh* woman for *Eliſha's* ſake, 2 *King.*4.17. His curſe will light on thoſe houſes where the adverſaries of his Goſpel are harboured, Therefore when John the Euangeliſt heard that Cerinthus the Heretick was in the houſe with him; let us fly (ſaith he) leſt the bath fall on our heads, this was the practiſe of Gods ſaints at all times.

Queſt. May we not at all converſe with vvicked men, and the Enemies of Religion? Indeed the Apoſtle *Paul* 1 *Cor.* 5. 11. Seems to affirm the like, I have written to you not to keep Company, if any man that is called a Brother be a fornicatour, or covetous, or an idolater

later with ſuch a one no not to eat: Did not our ſaviour eat with publicans and ſinners?

Reſp. 1. The Apoſtles meaning is, that we ought not to have any intimate familiarity or common uſage, and converſation with ſuch: other vviſe in ſome caſe vve are not forbidden ſimply to eat with ſuch. Sith neither the bond of matrimony is broken by excommunication, nor ſuch duties hindred, much leſſe cut off thereby, as vve owe one to another, children to their parents, ſubjects to their Prince, ſervants to their Maſters, and neighbour to neighbour, to win one another to God.

2. Concerning Chriſts converſing with ſinners and Publicanes, this the Phariſees catch up, to calumniate him to his diſciples, and ſo to alienate their affection, which many now adayes make uſe of to excuſe their diſſolutneſſe; but let Chriſts anſwere ſerve both them

and us. They who be whole need no Phyſitian, as if hee ſaid, I muſt converſe with theſe becauſe they are ſpiritually ſick, and I am the ſouls ſole Phyſician. They are ſinners I am their ſaviour: Chriſt then converſeth with ſinners not to approve their ſinnes, but to bring them off by his exhortations, taking all occaſions to do good, ſo we ſhould take great care to better man. His nature was ſo pure that he could not be infected. Take a Chriſtall glaſſe, pure and clean, fill it with clear water, ſhake it never ſo much it will continue clear, but a little mudd in the bottome fouleth all, eſpecially being ſtirred: ſo it is with us, the originall dreggs of ſin, are in our nature, and will ſoon marr all, we muſt therefore take great care how we converſe with others.

Laſtly, Let the great danger of falſe Doctrine perſwade men to beware of falſe teachers, like a canker

canker it ſoon ſpreads, and if not look'd into killeth eternalie, breaks the bond of nature, cuts all ſinews of humane ſociety, puts variance and implacable diſcords in families, ſoweth ſeeds of ſedition in the ſtate, and ruineth all.

You will ſay God forbid I ſhall be brought to this. I anſwere; this is but your conceit.

1. Firſt, when Religion is once gone, humanity will not long ſtay after, what can be look't for from inconſtant perſons: thoſe who caſt off Religion, and ſo their God, will ſoon forget, and ſo caſt off their neereſt and deereſt friends. Beſides, this Irreligion is the next way to diſobedience.

2ly. *Hazael* conceived ſo well of himſelf 2. *Kings* 8. 12. *Eliſha* foretold all the evill he ſhould doe to the people of Iſrael *verſ.* 12. *burne their ſtrong holds, and ſlay their youth with the ſword, daſhing their Children, ripping their women with child.* Haza-

ell ſaid, *but what is thy ſervant a dog?* namely, as a dog, fierce, cruell, merciles? that he ſhould doe this great thing; ſuch barbarous and inhumane cruelties, as no reaſonable man would doe, but ſavage, ravenous, and unreaſonable beaſts. *Hazael* at this time did not thinke he ſhould doe ſuch cruell acts. *The heart is deceitfull above all things, and deſperately wicked, who can know it? Ier.* 17. 9. The following hiſtory will confirme it. The occaſion whereof I ſhall ſhew.

2 *Pet.* 2. 10. *Jude* 8. 1. There is a generation of whom two Apoſtles *Peter*, and *Jude* ſpeake, that deſpiſeth all Government, and ſpeaketh evill of dignities, out of an erronious judgement, ſeduced by falſe teachers. *Anabaptiſts* utterly miſlike all Government and ſubjection amongſt Chriſtians: It is not without cauſe that *Jude* calleth ſuch *ver.* 8. *dreamers* for ſo indeed they are, and their dreame is this, that ſin is the cauſe of ſubjection, And although it were ordained and allowed to the Jewes

Jewes becauſe they were but infants, yet fits it not us Chriſtians that are in the ſtate of perfection: A meere dotage, is it not amongſt thoſe bleſed Spirits who are free from ſinne, and ſtill perſiſt in the truth. There are Thrones, Dominations, Powers, Principalities, Angells, and Archangells, *Coll.* 1. 16. over whō Chriſt is far advanced in the heavenly places, *Eph.* 1. 20, 21. And if man had continu in his integrity, yet government ſhould have been *Vxor viro, liberi utriſq;*, inaſmuch as man naturally is ſociable, and diſciplinable. The morall law commands to honour Father and mother. The end of government is peace with pietie, & honeſty and on man even then ſhould have ſtood in need of another. Finally there is now as great a neceſſitie of magiſtracie as was amongſt the Jewes; and the new Teſtament would never have commanded ſubjection to magiſtrates, or to pray for them, if it were a ſinne for a Chriſtian to be a

magiſtrate. A Chriſtian therefore

1. May be a magiſtrate.

2. Is only fit to be a magiſtrate, becauſe no man better knowes the dutie of a magiſtrate.

3ly. No man can ſo compleatly and perfectly performe the office of a magiſtrate, but he; becauſe no man underſtands the true religion which he is to maintaine, and by which he is to Governe but he. Haveing thus confirmed this truth in oppoſition to the former error, I proceed to the Hiſtory.

Chap. X.

The Hiſtorie.

IN the year of Chriſt Jeſus 1422 and and thereabout; God was pleaſed to excite, and ſtirre up many learned and godlie men, who as other Moſes's, ſhould deliver his people out of the Popiſh, more then Egyptian (becauſe ſpirituall) ſervitude. Theſe teach-

teaching the libertie of the Goſpel, obtained by Chriſt only from ſinne, Satan, and conſequently eternal fire, a ſpirituall libertie meerly: Certaine fanaticall and fantaſticall people in Germanie tooke occaſion thereby to ſhake of all ſubjection corporall or bodily, wreſting and perverting the former doctrine of grace, they utterly refuſed to be any more ſubject, neither would they pay any tribute. Armes were taken up firſt in Swevia a country borderlng on the upper Palatinate, where they tooke the field with two armiesone of them was with much ſlaughter ſcattered, the other about *Hall* tooke the towne of *Weinſpurge* cauſing the garriſon and Earle of *Helfruſtein* to paſſe through the points of their pikes, thence ſome marched to *Wittenberge*, others into Franconia. The former were overthrowne by *Truchſeſer*, and with the loſſe of many thouſands fell into the hands of their owne, who made them pay with their lives for their rebellio.

The other after they had burned 200 caſtles, and noble and gentlemens houſes innumerable, invaded the citie of *Wirthpurge*, and beſieged the Caſtle, *Lewes Prince of Palatine* overtook them twice at *Pfederſhrine*, with ſingular clemencie calling off his men from ſlaughtering them. But the Biſhop of *Trevers* did not only animate his, but alſo went before them in crueltie. Thence this fire crept into *Lorraine*, where *Duke Anthony* quenched it with the ſlaughter of 1500 of them: the parts of the Rhine being quieted, on a ſudden all *Thuringia* and *Haſſia* were in armes, one *Munzer* being the ring-leader who with Enthuſiaſmes and ſtrange revelations, he pretended to receive by night, ſtirred up the multitude to take up Armes againſt their Prince and Gentrie: one *Piper* furthering his madnes, affirming, to have received promiſe divine in a dream, which aſſured him of the victory. the beginnings were ſucceſſull, and the greatneſſe of the prey made them

them Joyfull: When on a ſudden the Prince of *Haſſia*, Duke of *Saxony*, and Duke of *Brunſwicke*, made towards them with their Forces; met them on a Mountain neer *Frankhauſen*, where they had fenced themſelves with waggons, and carts, as they conceived, ſufficiently. The Princes pittying the ſeduced multitude made proclamation of pardon, on condition they ſhould lay down their arms, and every one repair home, delivering up the Authors of this rebellion. *Munzer* was now in danger of life; Wherefore in a long oration, he confirms his vocation, & bitterly, as it were with great zeal, inveighs againſt the Princes. Wherefore theſe obſtinate Rebels were ſet upon, who being terrified with the roaring of the Canons, ſang that vulgar hymne *Come holy Ghoſt, eternall God, &c.* and moſt of them earneſtly waited for helpe from above: Which not appearing any where, but to the contrary death on all ſides;

then

then fled. Thouſands were ſlain in the purſuit, 300 were taken with their Prophet *Munſer*. Who being examined and charged with the bloud of ſo many thouſand; laught, ſaying; they would have it ſo. At his execution he acknowledged his fault; exhorted the Princes to clemency, and the reading of the Scriptures, Eſpecially the books of Kings, the reſt of the Priſoners received alſo their puniſhment. Ten years after 1535. the ſame fire was Kindled again at *Munſter in Weſtphalia, by Bernhard Rothoman* Preacher of the Goſpel there, who being ſeduced by *Iohn of Leyden* a Tayler, (whom at firſt he had oppoſed ſtrongly) began to Preach and to preſſe Anabaptiſme, a fained ſanctity, publike repentance, together with the tale of Rebaptization, begat reſpect and authority to both; whoſe Complices and followers of the City & Countrey about, allured with the rich prey, took the Town houſe, where the *Senators* met about mat-

matters of their State: Depoſe the Biſhop Lord of that City and Country about it, turn out the Senate, and ſo were Authors of a Civill warre, putting to death all who refuſed to be Baptized by them. *Cnipperdolling* acted the Prince, burn'd and pull'd down Churches; to him came Seraphicall or divinely inſpired *Iohn Matthew*, who commanded all gold and ſilver, and bookes, eſpecially the Bible to be brought forth under pain of death, which two young She-prophets diſcovered. The money was put into the treaſury, but all the books were burnt publikely; at which when a Smith laught, he was forthwith cruelly put to death by the Prophet, who not long after was himſelf ſlain, making a Sally upon the Biſhops forces beſieging the City. Him ſucceeded *Iohn of Leyden* who removed *Cnipperdolling* from his Office of Magiſtracy, appointing him to be executioner or hangman; after this being awaked out of a three

dayes

dayes ſleep, he appointed twelve Judges by revelation; and polygamy to have as many wives as they pleaſed. Theſe twelve govern'd ſo long, till he had gotten into his hands by his Revelations all Kingly power, promiſing no leſſe to himſelf then the Monarchy of the World. Conſecrated he was, and ſolemnely inaugurated, receiving the imperiall enſignes, Crown, Scepter, Sword, and Robe. He ſate in Judgement under a Tent at certain dayes, having his Executioner *Cnipperdolling* ſtill at his elbow, by inſtinct. All this while the Enemies without were not idle; wherefore he prepared his forces to ſally out, inviting them to a Feaſt, and celebrating the Sacrament of the Supper of the Lord, himſelf giving the brad, and his Executioner gave the Cup; but remembring one in Priſon in the midſt of this action, hee goeth out and beheads him with his own hand. Being returned he ordaines eight and twenty Apoſtles to Preach

Preach the Goſpel through the World. Who comming abroad were apprehended and executed as Rebells for ſowing diſcord. After a long ſiege, famine dayly increaſing; one of his Queanes diſcovering her Huſbands deceit, loſt her head. After he Propheſied concerning the Cities deliverance, but in vain; the City betrayed by two was taken, *Rothoman* periſhed in the tumult; *King Iohn & Cnipperdolling* were apprehended, and torn in pieces with fiery tongs, their carcaſes were put into Iron Cages, and ſo hanged from the Top of an high Tower, for a warning to us, and ſucceeding Ages.

The

The Prayer.

BLeſſed Lord God, who haſt made all for the glory and honour of thy moſt holy name, and the good of thy Church which is thy ſpouſe, and dear one, under her feet thou haſt put all, in an eſpeciall manner; but that which ſurpaſſeth all is the Committing to her the oracles of thy word, a favour not afforded to every, no not to any Nation in that clearneſſe as unto us. By this wee cannot but take notice of thy love to us, in bringing us into thy Church, and adding us to them that ſhall bee ſaved, Lord ſuffer us not to flatter our ſelves by reaſon of the outward luſter of thy favours into ſecurity: cauſe us to remember thy proceſſe with *Shilo*, *Ieruſalem*, and thoſe famous Churches of *Aſia*. Teach us thankfullneſſe whom thou haſt reſerved for theſe times of ſo clear revelation; Oh give us grace to conſider the

the rocke out of which we were hewen, our forefathers the Gentiles, from whoſe loynes we all deſcended: O let it be a ſhame to us in the dayes of ſo clear light and revelation, to be found in the wayes of darkneſſe, as Gentiles in the vanity of our mind, having our cogitations darkned. Give us grace to make this our chiefeſt care to pleaſe thee with a double diligence in the duties of our calling Generall and particular, and ſo redeem our former time miſpent. Grant wee may acknowledge thy ſpeciall favours, thou haſt afforded unto us, before others, in bringing us into thy Church, and unity of faith. O leave us not to levity or inſtability of Judgement in matters of faith, let us not be hurried about, weathercock-like with every blaſt of vain doctrine; eſtabliſh our hearts that we may hold faſt the confeſſion of faith, without any ſo much as wavering, and grow in grace, and while means continue in the know-

knowledge of our Lord and ſaviour Jeſus Chriſt. Good Lord, open the eyes of thoſe that are ſeduced, that they may ſee, give them hearts to bewail and forſake ſchiſme, hereſy, and infidelity, that ſo they may come out of the ſnare of the divell, and fly from the wrath to come. Bleſſe our Governours ſupreame and ſubordinate; Be thou a Protector to him, and us all: Grant they may uſe their power for the incouragement of thoſe that do well, and the terrour of evill doers, that we under them may lead a peaceable and quiet life, in all Godlineſſe & honeſty. And becauſe that all who labour for the ſettlement of Chriſt's Church meet with oppoſition; Satan and his Inſtruments are tormented by them: Lord be thou pleaſed to enable and ſtrengthen them, make them men of another Spirit. Give them humble Spirits, that thou mayeſt delight in them; and they that are now met in that Counſel of the Nations, may not

ſeek

ſeek their own glory, but be content to ſtoop for any ſervice of thy Church and people, and think no office too mean. Give them loving hearts, full of invention, how to glorify our God, & further the good of his ſervants in ſpight of fleſh and bloud; that they may evidence to all the World by the fruitfullneſſe in their places, that they are good Chriſtians, living for others, and not onely for themſelves. Let thy *Thummim* and *Urim* be upon thy holy ones; Open, O Lord, a door of Utterance to every faithfull Miniſter, giving him inward faculty and fitneſſe, all thoſe gifts which may fit him for thy Miniſtry, give him a mouth, and wiſdome which all his adverſaries, which are encreaſed ſhall not be able to gainſay, or withſtand: none is fit of himſelf, all ſufficiency is of thee, who doſt make able Miniſters. Open a door to thy word to paſſe, remove all lets and obſtacles of Satan, the World, and the fleſh; Give thy Go-

ſpel a free courſe, Open the heart of every hearer, that thy word may enter; give him the Spirit of wiſdome and revelation in the knowledge of the ſame; enlighten the eyes of their underſtanding, that they may know the hope of their calling, and the riches of that glorious inheritance of the Saints. Perfect the good work thou haſt begun in us, to the day of the Lord Jeſus, and confirme us blamleſs to the end. *So be it.*

F I N I S.

GOD is my portion
all my good from his
rich Mercy Adwo